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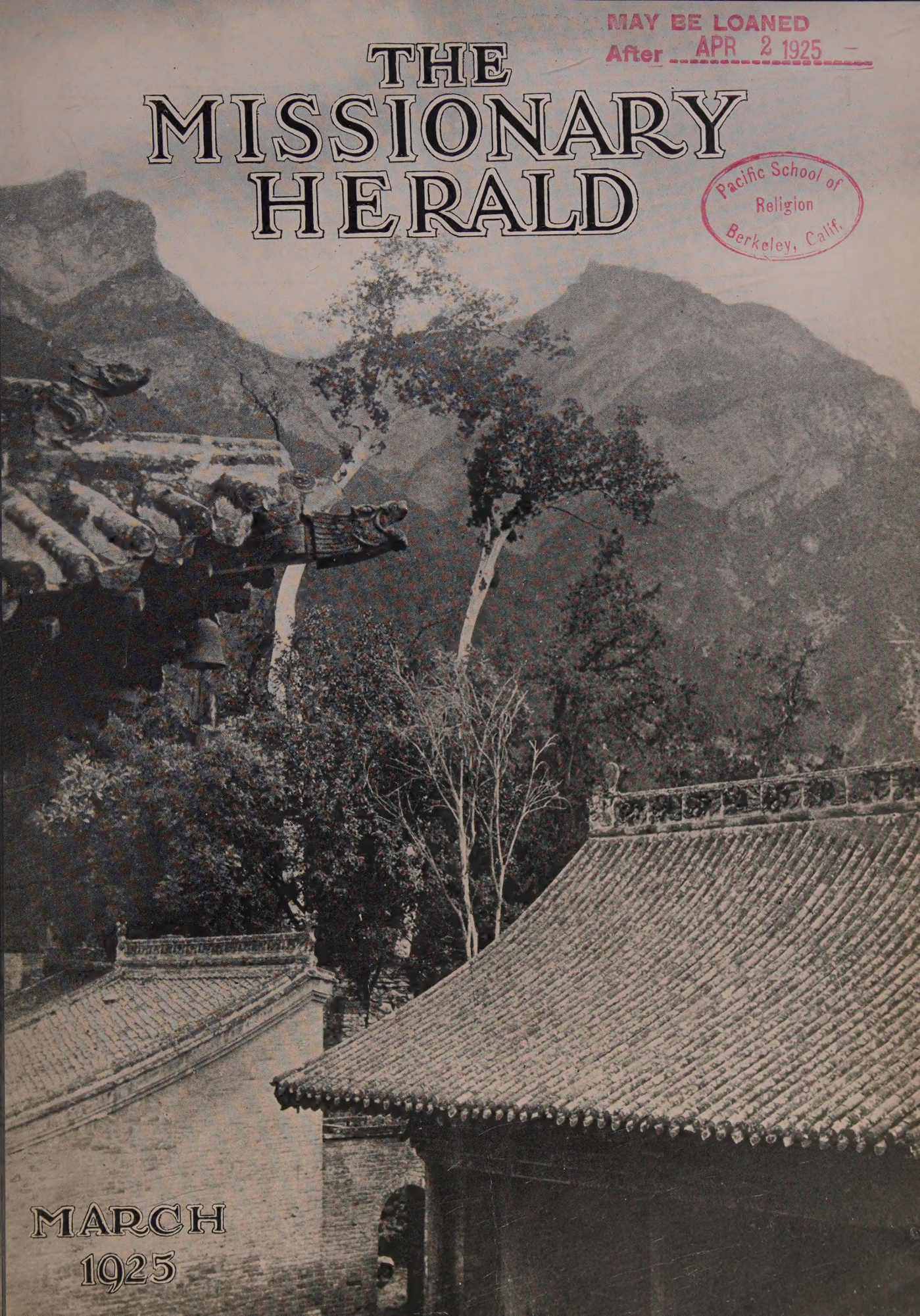
THE MISSIONARY HERALD

Pacific School of Religion
Berkeley, Calif.



MARCH
1925

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

One Dollar per Year — Ten Cents per Copy

Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass.

Vol. CXXI — MARCH, 1925 — No. 3

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

PRINTED IN THE U. S. A. PRESS OF THOMAS TODD CO., 14 BEACON STREET, BOSTON, MASS.

PRESIDENT COOLIDGE ON MISSIONS

From his address before the Foreign Missions Convention, Washington, Wednesday, January 28, 1925.

WE HAVE come upon a time which men often compare to the later generations of Roman history. Just as, in that older time, there was need for the spirit of Christianity in the world, so now there is need for a revival of faith, a dedication to the works which that revived faith would show to us as the need of the race, and a renewal of the spirit of brotherhood at all times and in all places.

The Christian nations have become, in an intensely practical as well as a highly spiritual sense, charged with a great trust for civilization. They are the custodians of a faith which, despite momentary lapses and some perversions, has on the whole been a continuing inspiration to human betterment. Where it has gone, there the light of a better understanding has shown. There the works of charity, of benevolence, of mutual helpfulness, have prospered. Intolerance has been lessened. Education has been summoned as an ally in the struggle against ignorance and bigotry. Science in a thousand realms, the mechanic arts in all their varied departments, have been laid under contribution to improve the estate of man.

For Christianity, let it be impressed, is a highly practical as well as a profoundly spiritual mode of life. It loses nothing of its spiritual quality because of its practical helpfulness ; but it touches all its practical workings with the spirit and purpose of lofty aspiration. Our confidence in it is justified by our knowledge of its accomplishment. Wherever it has been carried and made a force in the affairs of men it has wrought for their good.

But we must recognize also that it has added greatly to the complexity of human life and problems. Its encouragement to education, to knowledge, to scientific advancement, has created new forces in the world. The spirit of our organized, industrialized, machine-made and interrelated world has touched men wherever they live and profoundly affected their modes of life and thought. It has aroused in them new yearnings and new aspirations. It has truly converted this planet into a brotherhood of races and nationalities, interdependent in a thousand ways, tending more and more to develop a common culture, a common thought and purpose toward the great business of living.

The problems which in this new order of life present themselves will not be solved except through a greater and constantly greater projection of the spirit of neighborship and co-operation, which is the true basis of the Christian code.

So, as the Christian nations have assumed the responsibility for bringing this new and higher civilization in touch with all peoples, so they must recognize their responsibility to press on and on in their task of enlightenment, education, spiritualization, Christianizing. There can be no hesitancy ; no cessation of effort.

A View of Lu Ho Academy

As the responsibility of one of our leading churches, and bearing the name of one of our honored leaders, this institution will arouse special interest—and, perhaps, emulation. See Professor Porter's article.

EDITORIAL STAFF OF THE *MISSIONARY HERALD*

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THE WASHINGTON CONVENTION

January 28 – February 2

AN EXHIBIT IN ITSELF

THE great Convention was in itself a triumph of the missionary enterprise. It demonstrated the power and pull of foreign missions. Its success was due to its theme, for it had no adventitious aids. The big Auditorium in which it met was hardly finished and looked bare and uninviting. The sound of hammers could hardly be stopped; workmen blocked the way in some parts of the building.

And there were no decorations; not a map or a flag, a banner or a strip of bunting. A thin line of ferns and vines in front of the platform footlights was the only suggestion of flowers. No music of organ, soloist, or choir was heard; just congregational singing, which was jubilant and altogether best.

WHO WERE THERE

Never before were so many or so various representatives of foreign missions gathered together on this Continent. A so-called ecumenical missionary conference was held at Carnegie Hall, New York, in 1900. It was a conspicuous success. Ex-President Harrison was the Chairman; President McKinley came from Washington to make an address; Theodore Roosevelt, then Governor of the State, welcomed the assembly to New York. A British Committee coöperated with the Americans in arranging the program. Representatives from Britain and Europe and a few from the mission fields were among the guests and the speakers. The audiences were large; they came from a nation-wide area; then there was great enthusiasm and high purpose. But the Washington Convention was far more comprehensive and representative; fifty-eight denominational boards and twenty-seven other organizations operating in the foreign field were represented. Leaders in American church life, both ministers and laymen, were present. The attendance of our younger Congregational ministers was notably large.

NOISELESS MACHINERY

The Convention ran smoothly and silently. The Committee of Arrangements, of which Dr. Barton was Chairman and Fennell P. Turner Secretary, deserves admiring gratitude for the care and thoroughness with which it handled the thousand and one items that go to the setting up of such an all-encompassing program. There is as much difference between conventions as between automobiles; some make a big rattle, others go without noise. The Washington Convention never jolted. Speakers were all there and on time. The sessions began and closed promptly. There was no sign of hurry or uncertainty, no pulling of strings. Everything fitted into place like a key in a lock. A moment's break in the working of the amplifier at one session only emphasized how adequate and complete were the Convention's arrangements.

MANY VOICES—ONE MESSAGE

There were sixty-one different addresses made on the Convention platform. The speakers represented mission boards in all parts of the United States and Canada, with their varying types of purpose and of policy; and mission boards and church communions of Great Britain and Europe; and missionaries and nationals from the great mission lands —men and women of differing type, situation, and experience. They uttered their views without let or hindrance, each "painting the thing as he saw it." Of course there was much variety of view, shading of emphasis, difference as to policy and method. But there was a surprising unity of mind as to what was central, vital, and controlling in the foreign missionary task. At least it would have been surprising had not the assembly drawn together those who counted themselves primarily and supremely disciples of Jesus Christ. He it was around whom all the thought and purpose of the Convention gathered. It was to give him to men that the call for foreign missions was reaffirmed and directed. The world needs him; is marvellously ready for him; responds to the proclaiming of him;

he is the source and the pledge of foreign missionary success, and the assurance of it was never so obvious or so compelling as now.

THE SECTIONAL MEETINGS

On the afternoons of the Convention days more than fifty sectional conferences were held in Washington. The intention was to give chance at these meetings for direct and informal consideration of the bearing of what was being brought out in the set speeches of the Auditorium. Under various divisions—mission fields, departments of mission work, cultivation of home base, missionary education, and particularly on the closing day by denominational rallies—it was planned to provide for discussions, exchange of views, the contribution of varied experience, and the shaping up and putting forward of definite results of these days of missionary study. These sectional conferences, being less arranged and more dependent on voluntary handling, proved of unequal worth; many of them were found most helpful and constructive. They have yet to bear their fruit.

THE MODERN NOTE

The Convention was of today. It spent little time in recounting missionary history or in glorifying it. Rather did it honor the past by dealing with the present which grew out of it and the adjustments which are required for going ahead. It was a forward-looking convention to which the missionaries especially interpreted the signs of the times: the new problems that are being faced on the fields, the need of simplifying the message, combining the forces, altering attitudes, shifting relations, reshaping aims and methods so as to seize the present opportunity and to prevent loss and misunderstanding. The undismayed faith and courage of these missionaries before the world's unrest, their readiness to decrease if only the Christian Movement should increase, engendered a breadth of mind and warmth of sympathy and of Christian brotherliness during these Convention days that will surely lead the Christian Church in America to a new foreign missionary devotion. The address of the President of the United States at the opening session of the Convention, with its hearty endorsement of foreign missions as the one most absolutely important movement in the world today, and its tactful and thoughtful suggestions as to the tempers and methods by which it should be pursued, constituted a message for the times that deserves to be spread throughout the nation and read by all the people.

W. E. S.

THE CENTRAL COMMITTEE'S CELEBRATION

It is just a quarter of a century since a Congregational woman, Miss A. B. Child, Secretary of the Woman's Board of Missions, put forth the idea of providing mission study books for women of all denominations. At the Ecumenical Council in New York, in 1900, the Central Committee on the United Study of Foreign Missions was formed. It consisted of representatives of five leading Woman's Boards, with Miss Child as chairman. This was almost the first popular interdenominational movement, the Student Volunteers having preceded it, and it was regarded as experimental.

In spite of the hesitancy of the Boards the Committee made a plan for seven years ahead, secured Macmillan Company as publisher, and sold 20,000 copies of the first book. Soon it seemed best to publish its own books, to establish a central sales depot, and to add text-books for juniors as well as for seniors. Up to date three and a half million volumes have been printed, which would require seventy-five miles of shelves.

As this movement was initiated at a great interdenominational gathering, so it seemed fitting to celebrate its twenty-fifth anniversary in connection with the Washington Convention. Mrs. Henry W. Peabody, the present Chairman, who has served in this capacity since the death of Miss Child in 1902, planned an "Authors' Dinner," and a selected group of men and women were invited to this notable social affair at Hotel Washington, the evening before the Convention opened. Although all the authors are still living, only thirteen were able to be present. These were: Miss Anna R. B. Lindsay; Dr. Arthur J. Brown; Mrs. Mary Labaree Platt; Dr. Robert E. Speer; Miss Margaret Burton; Dr. D. J. Fleming; Mrs. Mary N. Gamewell; Dr. Galen Fisher; Miss Jean Mackenzie; Dr. and Mrs. Samuel Zwemer; Prof. Harlan P. Beach; and Mrs. K. S. Cronk. Each was called on for a brief speech, and wit and wisdom flowed from the head table. A significant feature was the greetings given by "The Children of the Committee," among them: The Federation of Women's Foreign Missionary Boards, The Summer Schools of Missions, The Committee on Christian Literature for Oriental Women and Children, and The Oriental College Campaign.

Many were the tributes paid to Mrs. Peabody's leadership. A coat of arms for her, suggested by one speaker, drew great applause: "Two hemispheres united; hand aloft bearing jubilee trumpet; a seven branched candlestick, typifying the seven union colleges for women in the Orient; a pen rampant, a printer couchant. Motto, *'It can't be done, but here it is.'*"

Congratulations to the Central Committee, the forerunner of the modern missionary education movement! It has done an inestimable service in obliterating sectarian lines and in bringing together women of all denominations. It has called forth united effort and has given them a vision of the Kingdom as a whole.

ANTI-FOREIGN RESOLUTIONS

RUMORS have reached us from time to time of a decided revolt against foreign, including missionary, schools in China on the part of Chinese educators and officials and students in that great land where nationalism is asserting itself so forcibly these days. Student strikes have taken place in some mission institutions, and other ways and means have been taken to show the disapproval of the nationalists of anything smacking of foreignism. Some of the arguments used are:—

1. The schools operated by foreigners are not registered with the government, nor do they receive or observe the government instructions. Therefore they tend to alienate gradually the government's exclusive right to educate.

2. Foreign races by temperament and ideals are different from the Chinese people, and therefore foreign educators are unfitted to teach that which will harmonize with the special needs of China. This means that they interfere with the attainment of Chinese educational ideals.

3. Moreover, by the conduct of their peculiar systems, foreign educators really buy the affections of our people, making them in reality colonists of their countries. Those, for example, who are educated under a Japanese system learn to love Japan; similarly for England, America, and France. Thus the peculiar national spirit of independence and the very mind of the student itself which should stand first for the country is impaired. The administrators of the mission schools are either preachers of religion or else they occupy their positions for the purpose of inculcating political ideas. Education is not their real aim, etc.

So an effort is being made on the part of some of these nationalists to impress upon the government of China the necessity of "regaining its rightful control of education." Means to this end that are suggested are as follows:—

"1. All schools and educational agencies established by foreigners should report to the Government for registration.

"2. Everything pertaining to the schools should be brought into harmony with National and Provincial regulations before they are permitted to register.

"3. All schools opened by foreigners must come under the control of an inspector appointed by the local Magistrate.

"4. All teachers employed in foreign schools must have the qualifications required by the Ministry of Education.

"5. All foreign schools must collect fees in accordance with the scale set by the Ministry. Such scale of fees must not exceed that of other private schools in the district.

"6. Pupils graduating from an unregistered school shall not be considered on an equality with the graduates of the National schools when seeking Government preferment.

"7. Schools not permitted to register by the Government shall be closed after a certain time, of which due notice shall be given.

"8. Students in the foreign schools shall take care to observe all Festivals, Properties, and Manners determined for the regulation of the National schools.

"9. Foreigners should not use their schools or other educational agencies for the propagation of religion.

"10. All foreign schools and educational agencies shall, within a fixed time, be taken over by the Nation.

"11. After the foregoing has become law in operation, no foreigner shall be permitted to establish agencies in the country."

We are reflecting particularly some resolutions that were adopted by the China Educational Conference held in Kai Feng, the capital of Honan Province, during the latter part of October. The translation of these resolutions was sent to the *China Weekly Review*, from which we gather the data. The resolutions apparently were the result of an investigation of "foreign" education in China by a committee of Chinese educators. The meeting included some of the most responsible body of educators in China.

NO REASON FOR ALARM

There should be no effort on our part to minimize the seriousness of a movement of this nature, but we can gather heart from the fact that other nations that have come to rather sudden national consciousness have passed through the same period of doubt, and even antagonism, and have emerged more convinced than was thought possible that there is place for private schools guided by those moral principles that govern all missionary institutions of standing.

We would not for a moment claim that an educational system controlled and financed by foreigners, even by foreign missionaries, is the ideal toward which foreign mission boards should work or do work. Every effort should be made and is being made by those institutions with which the American Board is affiliated in China toward making the institutions thoroughly Chinese in staff and patronage, and we like to believe that great progress has been made toward this end. And one of the time-honored policies of the Board has been and is to have the American Board conform to the requirements of the national governmental system of education, and we believe that in several countries, Japan, for instance, notable success has been achieved.

Nationalism does not need to be treated as a disease. It is a legitimate outgrowth of that new vision of self-management and new enthusiasm for their own way of life that seizes now and then a people. It is a method that seems to have been ordained for this period of the world's history, and

in the matter of education at least there seems to be no real reason why mission institutions cannot conform to it and at the same time make it a strong vehicle for the presentation of the ideals and spirit of Jesus Christ.

So we do not lose heart over any anti-mission school propaganda in China. The Christian Church in China stands to gain more than it can lose, in the process of investigation and readjustment; and as for the Mission Boards, they can well be grateful for any agitation that brings to light the aims and ends of their own educational policies.

THE CHINESE AND OUR GOSPEL

FROM the above we must not get the impression that this nationalistic movement which affects mission schools in China meets with universal approval. There are not wanting a host of Chinese educators and students who believe in the private school that has brought them their education, and who, on the whole, consider the mission institution as a tremendous force for good in their land. Most of them would never have known of the power of Christian truth and life were it not for these schools, and they are willing to say so. Some of the articles in this number emphasize this fact.

In this respect we are reminded of the student Mr. Heininger, of the Porter Middle School at Tehsien, referred to at the last Annual Meeting of the Board. He was speaking of a "consultation hour" at that school, when the Principal's home was crowded with boys who came with their various problems and worries. One young lad came holding out a slip of paper on which he had written five questions of great moment to him: 1. What is life's aim? 2. Why cannot I control myself? 3. Why cannot I form a resolute purpose? 4. Why do I always lose heart and fail in the things I undertake? 5. Why is it that I cannot get rid of my pride?

We venture to say that in the great educational system now being developed by the Chinese Government few, if any, of these questions would be of vital interest to the faculty, except, perhaps, as they might have a bearing upon the young student's relation to national morale.

Yet this is a sample of the need which Chinese students feel today. Can our Gospel meet such needs? It can. Is our Gospel able to satisfy the deepest longings of eager, searching, earnest young China? It can and does in a multitude of cases. There is an intellectual hunger in China, a growing thirst for knowledge as evidenced by the great overcrowding of the schools; but there is more. Thinking people of China realize that their chief need is a moral one.

An observing Christian educator of China says that the high school is the best evangelistic agency of the new day in China; that here the citizens of tomorrow are made Christian citizens, the coming business men are made Christian business men, the coming home makers are made makers of Christian homes; that here the students come for the six most impressionable years of their youth, and that here the Gospel has its greatest opportunity. Whether it be true that the high school or the primary school, or the college, is the best agency—it does not matter. So long as each is permeated with Christian ideals and spirit, private Christian institutions of even inferior grade "educationally" have a place in the great educational system of a large-minded government.

A REPORT OF PROGRESS AT PEKING

AN interesting questionnaire, used recently at a meeting of the Peking Missionary Association, has come to our desk. The meeting included representatives from all the missions of Peking, a few non-missionaries, and six of the brightest young Christian Chinese of the city. Each was asked to write "true" or "false," that is, "yes" or "no," to some eighteen questions. Nearly all of that representative group voted. There were both old and new missionaries among the number. Some of the results were quite significant—and the end is not yet.

By an overwhelming majority it was voted that a missionary should become a member of the local church; that it was desirable for a Chinese church to have full control of its affairs, even though a portion of its funds come from foreign lands; that all policies and organization concerned with mission and church relationships should have as their objective the complete elimination of mission control; and that it should be the aim of every mission church organization to place Chinese rapidly within the next few years in positions of greatest responsibility, such as, heads of departments and of schools, chairmen of important committees, and the like; and that the present plan of Mission-Church relationship was but transitional.

It was more evenly divided when votes were taken to the effect that it would be unwise to give the Chinese Church full power in determining how many and what kind of workers from abroad are needed; and that the present plan of organization of a mission gives sufficient opportunity for Chinese and foreign missionary workers to make their respective contributions.

A considerable majority expressed the judgment that the policy of equal pay for equal work for both Chinese and foreign church workers should not be adopted; that it would not be a mistake to allow the Chinese complete freedom in determining the credal basis of church membership; that no branch of the Christian Church could make its just contribution to the Christian Church as a whole by maintaining its individuality rather than by merging itself in one united Christian Church of China; and that the time has not yet arrived when important financial accounts should be turned over to the Chinese without foreign supervision.

There are plenty of hard problems in mission policy remaining, but we rejoice in the constant

movement toward a complete merging of the native and foreign interests, with the Chinese Church rapidly gaining supremacy as it assumes fuller and fuller responsibility.

UNITED CHURCH IN INDIA, NORTH

ON December 30, 1924, the United Church in India (North) was formed by the coming together of the Presbyterian Church in India and the Congregational churches connected with the Marathi Mission of the American Board. The Congregationalists had voted unanimously in March that they were ready to unite with Presbyterians on the basis of the Constitution recently adopted by the latter for the purpose of facilitating the proposed union, and also that they would accept for substance of doctrine the Presbyterian Confession of Faith. On the 27th of December the Presbyterian General Assembly met in Bombay. The chief discussion then centered on the phrase, "for substance of doctrine" as used by the Congregationalists; but proposed amendments that insisted on assent to certain beliefs were set aside. The vote on the question of approving the proposed basis of union was 47 in favor and 7 opposed; but when the final vote on the Uniting Act was taken, all rose to their feet, thus making the decision unanimous.

On the morning of December 30 the delegates of the Congregational churches met in one of the rooms of Wilson College, and on passing out, were met on the veranda by members of the General Assembly, the two lines coalescing as they entered the main hall. The Uniting Act was then unanimously adopted. The two Moderators exchanged words of greeting and the whole company joined in singing, "Praise God from whom all blessings flow." Dr. Robert Hume was then chosen as the first Moderator of the United Church. On being conducted to the chair, he began his remarks with the words, simply but devoutly spoken, "First, I thank my Heavenly Father." The veteran missionary had been permitted to see that for which he had many years longed and labored.

A letter from Dr. Hume says that, while at the time of writing he was unable to give accurate statistics, his "impression is that there are about 1,200 Presbyterian churches, about 45,000 communicant members, and about 170,000 baptized persons in the Presbyterian churches; while in our Congregational connection there are about 68 churches, about 9,200 communicant members, and about 16,500 persons on the rolls."

Another milestone passed!

WHAT OF THE BANTUS?

THE Envelope Series for January is entitled "What of the Bantus?" and has been prepared by Secretary Riggs of the Foreign Department of the American Board. It grows out of Mr. Riggs's prolonged study at first hand of the peoples, conditions, and mission work of Africa. He has just returned from a tour in that field which carried him from Portuguese East Africa down through Rhodesia and South Africa and round to Angola or Portuguese West Africa. He has had a rare opportunity of studying the great Bantu races, and writes not only with customary soundness of judgment, but with real enthusiasm.

The Envelope Series is a quarterly, for which a nominal charge of ten cents is made. Orders should be sent to Mr. Harvey L. Meeken, Agent, 14 Beacon Street, Boston.

CALIFORNIA WELCOMES THE JAPANESE

A COPY of the San Francisco *Bulletin* for Friday, January 23, 1925, has reached our desk. The following headline in large type belts the page: "S. F. WELCOMES JAPANESE." Then follows an account of the "thundering messages of respect and friendship which three cruisers of the Japanese Navy received for the first time in the history of the city at the hands of the battleships in San Francisco Bay, the pride of the American Navy," etc.

The Reception Committee for the city of San Francisco was a significant one. It included names ranging all the way from Ex-Senator Phelan to Paul Scharrenberg. The decorations upon Market Street were most imposing. Very large and beautiful flags were at each street corner, Japanese and Americans flags alternating. An eye-witness reports that nothing could have been more "chaste and classic and altogether satisfactory." It was interesting to hear the comments of spectators; the stewardess on one of the big ferries, for example, remarking, "A few weeks ago they were talking about war, and now they are eating out of the same dish."

Well, why not? As Vice Admiral Hyakutake, commanding the Japanese Training Squadron, said: "It is a beautiful thing when two great nations hold to a real friendship, and it is no less beautiful to see their friendship demonstrated as it was today. Both the United States and Japan have two great national aims—to make their people happy and prosperous. Prosperity of the one depends in a degree upon the prosperity of the other. The happiness of the one depends to a degree upon the happiness of the other. Therefore our aims are identical and our friendship will continue."

Japan is evidently striving to secure the understanding and confidence of the American people; and, judging by the remarkable hospitality shown by San Francisco in welcoming this Japanese naval training fleet, the people of California and of the United States will do their best to sustain the traditional friendship of the two nations. As the *Bulletin* says, we look upon the presence of these Japanese ships as "another opportunity to bind anew the cordial ties that have always existed between the people of Japan and the United States."

CALIFORNIA TO THE RESCUE

THE most progressive denominations and missionary Boards are arranging to supplement denominational pension provisions with homes for those on furlough from the foreign field. These have not only been the means of saving the lives of many noble workers, but have greatly increased their efficiency when they returned to their labors. A time and a place, too, for honorable retirement is felt to be the only fitting thing for those who have devoted long years to a service that too often has received but meagre financial return. Hence the provision for resting-places for those temporarily laid aside, and homes for those who need to retire altogether from strenuous work.

Such plans are being realized in the genial climate of Southern California, where modest quarters have been available for ten years for a few families needing a short vacation from foreign missionary service. Those who generously established this "Claremont Missionary Home" have been encouraged to widen its scope to include ministers and missionaries in the homeland. The American Board, the Board of Ministerial Relief and Annuity Fund, the Woman's Boards for both home and foreign missions, and the Congregational Conference of Southern California, have each elected members of the Corporation having the management of the organization. A beautiful tract of twenty acres, centrally located in the city of Claremont, has been secured, and three attractive buildings have just been completed, affording accommodations for six families, in addition to the two homes which have sheltered missionaries for some years. It is hoped that provision may be made for many others. The site chosen, in full view of the Sierra Madre Mountains, in a community preëminently devoted to Christian things, and with the spiritual, intellectual, and social atmosphere of Pomona College, offers an ideal situation for honored servants of the Church to enjoy happy retirement in case of sickness or old age.

Those who may think of finding there a temporary resting-place, or a home for retirement, in the near or distant future, may communicate with the Secretary, Rev. W. C. Merritt, or the Chairman of the Extension Committee, Dr. William Ewing, Claremont, Cal.

BESSIE HEATH SMITH

ON December 9, 1924, at her home in Cagayan, Misamis, in the Philippines, Mrs. Floyd O. Smith passed away soon after the birth of her fifth child, leaving four small children motherless.

Bessie Heath was born in Manchester, Iowa, graduated from Lenox College, taught school for two years, and in 1912 married Dr. Floyd O. Smith and set sail for Turkey, where she and her husband were missionaries of the American Board in the station of Diarbekir, Eastern Turkey.

They were deported by the Turks in 1915, and in 1918 began work in Davao; for the past three years they have been stationed at Cagayan, where Dr. Smith is in charge of the mission hospital.

Over a thousand friends attended the burial services, expressing their affection and sincere grief by flowers and words of appreciation. Her American associates say of her: "When we think of Mrs. Smith it is first as a beautiful Christian mother. Her rare devotion to her husband and children has been an inspiration to all who knew her, and an example to all the mothers of the community. . . . In the midst of home cares and the teaching of her children she found time to take an active interest in the work of the church and hospital. . . . She has shared with Dr. Smith the many problems and discouragements in the medical work."

Mrs. Smith's death is the first death of an adult member of the Philippine Mission for twenty years.

A CROSS-SECTION OF THE CROWD AT WASHINGTON

CHALLENGING REMARKS AT WASHINGTON

As long as Christ cares for the world no genuine Christian can be careless. *James Endicott, Toronto.*

We shall keep the Pacific Ocean as blue as ever—not stained with blood. *T. Kagawa, Japan.*

There is no more reason why men should fight because of differences of race and color than that I should strike my friend because he has blue eyes and I have black ones. *J. H. Oldham, London.*

Now abideth (in our relation to the Native Church) leadership, partnership, comradeship, these three; and the greatest of these is comradeship. *J. H. McLean, Chile.*

We are inoculating the world with a mild form of Christianity, so it is becoming immune against the real thing. *E. Stanley Jones, India.*

The League of Nations is too discredited in this country by ignorance and prejudice. *Bishop Brent, New York.*

If you happen to be white, why on earth should you be walking about on your toes thinking yourself a splendid fellow! You had nothing to do with the color of your skin. *Bishop Furse, St. Albans, England.*

Women bob their hair in America, and in China other women making hair nets, starve. *Margaret E. Burton, New York.*

The vastness of the missionary enterprise is realized as the growing solidarity of mankind becomes a fact. *Canon Cody, Toronto.*

The pastor is the key to the foreign missions enterprise. *Hugh Thompson Kerr, Pittsburgh.*

The West has given charity to the East. Will it give brotherhood? *Bishop Welch, Korea.*

In our missionary planning we must use what the French call Grand Strategy. *John R. Mott.*

I have found in Africa that God can be trusted. *Henry McDowell, Angola.*

The men of India would like to see a movement toward Christ in the Occident. *J. J. Cornelius, India.*

Only the triumphant, radiant, singing Christ can meet the cry of Japan. *William Axling, Tokyo.*

An industrial China without Christ is unthinkable. *J. D. McRae, Shantung.*

The turmoil in Turkey is due to a hunger for life. *F. F. Goodsell, Constantinople.*

What you would put into the life of a nation you must first plant in the heart of its childhood. *Mrs. Thomas Nicholson, Detroit.*

Laymen are stockholders in organized missionary effort. *R. A. Doane, Columbus, Ohio.*

The Mohammedan world is the Prodigal Son among the nations, but the Christian world refuses to take him back. *Samuel M. Zwemer, Cairo.*

The great problem today is to harmonize nationalism with world-wide unity. *Newton W. Rowell, Toronto.*

We must have some central organ of (international) coöperation, whatever form it may take. *Newton W. Rowell, Canada.*

We are of those who know that what Jesus Christ began he will complete. *Robert E. Speer.*

FROM WASHINGTON TO CHINA

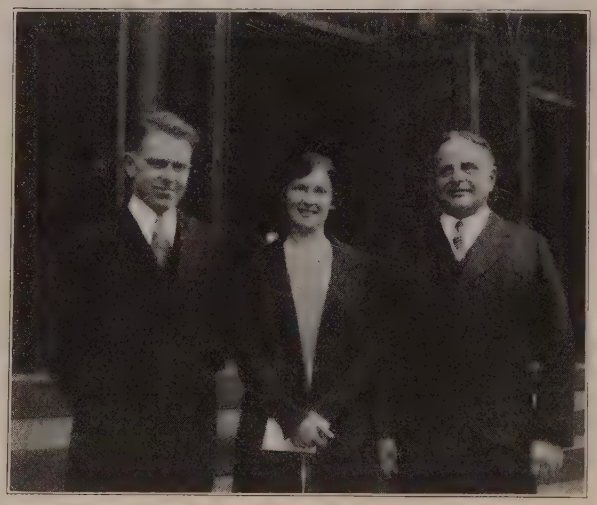
The President's Church the Scene of a Commissioning Service

THE scene of our drama was the homey, old-fashioned interior of First Congregational Church, Washington, D. C.

Time, Sunday morning, February 1, during the Foreign Missions Convention.

Chief characters: Edward Field Parsons, M.D., Marion Tucker Parsons, R.N.; Secretaries of the American Board and Dr. Jason Noble Pierce.

In the fourth pew from the front, the President of the United States with his wife and their close friends, Mr. and Mrs. Frank W. Stearns. Also in the congregation, we were told, the Secretary of the Navy, with Mrs. Wilbur. Scattered through the great audience, which filled every possible seat, missionaries, Board officials, visiting friends.



A TEAM IN ITSELF

Dr. and Mrs. Parsons, missionaries, and Dr. Pierce, pastor

The occasion was the Commissioning Service for two young medical missionaries who were on the way to San Francisco to sail for their field in China. It was a happy coincidence that this service could be arranged during the great convention, so that Congregationalists from all parts of the country could be present. But the place was not chosen for this reason. Mrs. Parsons is a member of First Church and this church is to support the couple through the American Board, counting them its representatives in China.

Mrs. Parsons received her college degree from Mt. Holyoke, followed college by a year of teaching, then took nurse's training at the University of Michigan, where Dr. Parsons was studying medicine. They graduated the same year—1922. He is a New Englander by birth, and received his early education at Amherst, Mass., spending three years at the Massachusetts Agricultural College. Recently he has been connected with hospitals in Providence and New York. Mrs. Parsons was for a time Travel Secretary for the Student Volunteer Movement.

Besides the young people, on the platform were Dr. Pierce, his assistant, and three American Board secretaries, all well known and easily recognized. But who was that white-haired woman with the expressive face, simply clad in black, looking as if she belonged there? We learned later that it was Mrs. Lorin S. Gates, formerly of Sholapur, who, before her husband's tragic death, represented the Washington church in India. Beside her sat one of her Indian friends and *protégés*, Rev. B. P. Hivale; while at the end of the platform were two China missionaries, Rev. and Mrs. E. H. Smith, of Foochow.

The way for the special service was prepared by beautiful music and an informing address by Rev. William E. Strong, D.D., of the American Board, the Secretary in charge of its China missions. He told about the twin hospitals at Tehsien, known as the Williams-Porter Hospitals, which contain sixty beds for men and forty beds for women; of the outside medical work carried on by its staff at time of famine, flood, and plague, in recognition of which Dr. Francis Tucker has been decorated by the Government again and again; of the sore need of new associates for the two doctors and the superintendent of nurses, Miss Myra Sawyer; of branch dispensaries closed in near-by villages for lack of the one hundred dollars required in each case.

Then, after the hymn, "Jesus Calls Us," the new missionaries stood to receive their commissions from Secretary Patton, their earnest faces turned toward him as they made their solemn vows. All those present joined in the beautiful responsive service which followed, including parts for the minister, the secretary, the people, and the missionaries. "Whom shall I send?" asked the secretary. "And who will go for us?" the people. "Here am I, send me," replied Dr. Parsons. Clear and resolute was Mrs. Parsons' voice as she added: "Silver and gold have I none; but what I have, that give I Thee." We wish that space permitted us to print all the later responses which were chosen with the medical work in mind. The last words of the two missionaries, repeated together, were: "The Lord watch between me and thee when we are absent one from another."

The Prayer of Consecration by Secretary Barton voiced definite petitions for the two about to set forth in the new life, for the church which pledges to do its part, for the Chinese people to whom they hope to bring healing; and it carried the congregation to still further heights. With ardor we sang that classic hymn which is usual at the close of such a service:—

"Ye Christian heralds, go, proclaim
Salvation through Emmanuel's name."

And with us sang a group of fellow missionaries to the number of twenty or more, who stood on the platform and overflowed on to the steps, during the commissioning. Nine great countries they represented, with a range almost as great as "from Greenland's icy mountains to India's coral strand."

After the benediction came a dramatic moment. As the whole company stood waiting for the presidential party to retire, Dr. Pierce took the two young people down to the Coolidge pew and presented them to the President. Greetings over, Mrs. Parsons stepped aside, but Mr. Coolidge made it plain he wanted her to walk beside him. So down the aisle went the President of the United States and a young missionary together, Dr. Parsons following with Mrs. Coolidge, and the minister and secret service men coming last. Could the head of our nation have shown his approval of missions more impressively?

Shortly afterwards, the majority of the congregation accepted an invitation to meet Dr. and Mrs. Parsons in the church parlor. It was the only opportunity for farewells and good wishes, since they were to start that very night on their long journey.

As people left the church, one after another was heard to say that this was one of the most impressive services of the wonderful week of meetings. And what a memory for the young recruits to cherish always! In the life of every missionary the day of his consecration—his setting apart as a "Christian herald"—stands out with special radiance. But did ever young soldiers of the Cross receive their commissions under more significant circumstances—during one of the great conventions of our time, in the presence of the executive head of their Government, and surrounded by fellow-workers from the ends of the earth! A. L. B.

BACK

By ROBERT W. McCLURE

Mr. McClure and family recently returned to the Shaowu field, China, following a furlough. They are beginning their second term of service in a new station.

AFTER our first furlough year—the most wonderful year of our lives—we are BACK. America and her people were dear to us. Our hearts were hungry for what she and her people could give us. We wanted to drink deep of her life again. We were carnal enough to lust for the multitude of things that "pious" folks at home have every day and take for granted. Oh, it was good to be there. The year went quickly, and how we did grow! We had to buy clothes that would button without bursting. Cerebral cobwebs were swept down. A larger perspective gave us greater tolerance and increased the joy of living. Keener perception for truth came as we fearlessly faced the facts of life and experience, past and present.

The year scurried away. College exams came and went. One hundred and fifty-two addresses on China were given. Time to pack our trunks came. How attractive a pastorate at home looked with our new vision of its possibilities! What a job it seemed to transport four small children across America, the Pacific, and down the coast from Shanghai to Foochow; then up the Min River for twelve days in a covered-wagon-kind-of-a-boat. And after that there only remained four days' journey in sedan chairs over the mountains to KIENNING, where we are helping to open the first new station of the American Board in many years.

We are BACK. BACK to the land where my six-year-old lad can exclaim as we travel: "Daddy, we are coming to a village. I can smell it." BACK to the place where even a coolie observes: "Lots of people are sick this year. They have been living in such fear of devils, neighbors, police, magistrates, soldiers, and brigands that their vitality is all spent." BACK to the place where the spontaneous prayer of every traveler, pagan and Christian alike, is for protection on the road. BACK where open sores and wounds are treated with filth, and bacteria are still called devils and treated as such without receiving the least harm. BACK where people bury most of their children before they can talk. BACK where the fingers on one hand indicate the percentage of those who can read.

BACK where civil war, chaotic and devastating, is laying lower the low and making rich the rulers, but where people have a philosophy of life that allows them to face adversity with a smile.

What a wonderful people the honest folks in China are! Their message to the West has not yet been delivered; but when it is, the West will applaud.

Yes, we are BACK with a message that drives out fear and makes men love each other. You folks sent us BACK.

President Hume and the Staff at Yali

PRESIDENT HUME AND THE WORK OF YALI

The Installation of Dr. Edward Hicks Hume, graduate of the Class of 1897, Yale College, as President of Yali Middle School, College and Medical School, Chang-sha, Hunan Province, China. Dr. Hume stands in the center, and on his right is Professor Farnum of Yale, holding the scroll of official greeting from Yale, the mother university. Grouped around Dr. Hume are a large number of Yale graduates, both American and Chinese, who can still sing, "For God, For Country and For Yale."

Dr. Hume is the son of the late Rev. Edward S. Hume of Bombay, where Dr. Hume himself was for a time a missionary of the American Board in the Marathi Mission. He has been identified, however, with the Yale-in-China Movement from the very first of its establishment at Chang-sha and is known far and wide throughout America, as in China, for a rare combination of brain and spirit.

The growth of Yali has been almost phenomenal. We know nothing quite like it in the history of missions. While like all growing institutions abroad it has its constant financial problem, it nevertheless has found such a place in the mind and life of Yale, both graduate and undergraduate, and in that of many Chinese men of influence, that it is bound to weather all storms and go forward to success.

One of the most encouraging features of this Yale-in-China work has been the development of affiliated schools run and financed wholly by Chinese. One of these is the Yale-in-China Alumni School, or Kwang Ya. This was founded in the fall of 1920 with two purposes: first, to prepare certain students for colleges in the different parts of China; second, to help some Yali College men to find means of self-support while going on with their own studies. The school opened in the fall of 1920. At first the institution was so poor that no money could be found to rent a building. A family temple had to be used; but in 1921 the leaders were able to do more. In 1922 a newly elected principal began his work; and in the spring of 1923 there were 570 students enrolled, 14 classes, and 39 teachers, with the receipts from tuition fees amounting to over ten thousand dollars. Thirty-three of the teachers were trained in Yali.

Kwang Ya is now divided into two departments —the regular High School Department and the Special Department. It is coeducational and seems to have gotten a good reputation in Chinese society, some parents even going so far as to tell their children that the latter would not be provided with tuition and expenses unless they studied at Kwang Ya. The school is under the control of a governing board, which represents the best alumni of Yali.

Yale-in-China was founded in 1903 as a collegiate school by the Yale Mission, composed of a group

of Yale alumni. Yale-in-China now consists of the College of Yale-in-China, the Hunan-Yale College of Medicine, the Hunan-Yale Hospital, and the Hunan-Yale School of Nursing. In the twenty years of its history Yale men have been directly responsible for this development either through personal service as administrators and members of the faculty or through contributions which have made development possible. Today Yale-in-China stands as one of the foremost examples of the successful coöperation of the East and West in education.

Dr. Hume, whose family has given devoted service to Christian education for generations, has had a part in this achievement since 1905. Under his leadership new and ever greater things are to be expected of Yale-in-China.

MIEN SHAN

By MARION H. CHATFIELD

This story is a good accompaniment to our cover, and was written by the one who took the picture. Miss Chatfield is a member of the Tientsin Station.

MY trip to Mien Shan, the famous Buddhist temple of Shansi, was the fulfillment of a suppressed desire to be a Crusader or a Canterbury Pilgrim.

Twelve hundred years ago some ardent Buddhists first built a temple here in the mountains. The favored place was on the mountain, overlooking a gorge through which flows a hurried little river. We climbed the mountain steps, and when we were breathless we sat down to look back over the plains, which began to look like a crazy quilt as we went higher and higher. Twice each year there are special times for the Buddhist pilgrims to come and worship. There are more than a score of temples and shrines all along the way. Provision is made for sleeping and eating at all these larger temples during the pilgrim season. We chose a time when there were no pilgrims, but we saw signs of their having been there. Along the narrow pass which leads around the mountain were lines of small stones picked from the pathway and set up against the rock of the mountain by each traveler to symbolize his desire for a safe journey. (No stones in the path.)

Think of it! We slept in the temple courtyard. We girls went to sleep each night with the moon over our heads, the mountain side strongly fortifying us on the one side and only a stone fence protecting us from a thousand foot fall on the other side. Our cots were in front of a doorway and steps. Within the door was a great and good god sitting watching us. He is one of the finest and most kindly of the Buddhist representations, and we were not the least bit uncomfortable in his presence.

At night we went to see the sunset from a point on our pass which overlooked the plain. As we sat watching the faint resonant sound of the temple bell came floating down the gorge to us. China! Those temple bells! So carefully was the sunset bell timed that as its last stroke sounded the last ray of sunlight faded. Could any one not love the silence and the melody of those sunsets on a Buddhist sacred mountain?

Night had come and we slowly walked back to our temple. We found that the candles had been lighted in front of our kindly god and the incense was gently making fragrant our court. Under the spell of the moon, the stars, the mountain, and the flickering candle on the altar, we went to sleep.

Three days in this atmosphere of Buddhist worship could not fail to bring us nearer China and one of her religions. We visited the largest temple on the mountain and walked up the one hundred and eight steps. Shrines for many gods were tucked away in man-made mud caves. Some neglected images were nose down in the dust, others shone out in their newness. Shrines are often given by a family, a prosperous merchant, or perhaps a whole village. Some person might, with great danger to his life, hang a windbell from some high point on the mountain face. These bells as they swing in the breezes remind the god of his children of earth. As we walked about the large temple shaven headed priests urged us to buy little charms to take home, such as every pilgrim bears away with him. Little boys were going about the temple yard; Samuels they were. Some day they will have the responsibility for the worship.

The beauty of the gorge, the grandeur of all the scenery, is as wonderful as any country can boast, say experienced travelers. Not many Westerners have been here. This is China. The Chinese have discovered this beauty and they have consecrated it to the best they know.

To have been to Mien Shan has made me a little better neighbor and more of a heart friend of China. Every trip I take into the past and into the best China makes me glad to be here.

THE YALE NINETY-EIGHT BAND

Upper row, left to right: Brewer Eddy, Enoch Bell, Fred Gilbert, Charles Warren, Brownell Gage.
Lower row, left to right: Hiram Bingham, Lawrence Thurston, A. B. Williams, Robert E. Hume, Dana Eddy.
Inset: A. C. Williams.

OUT of this band, more than from any other body, grew the Yale-in-China movement. Just before graduation in 1898, at the group's meetings for prayer in the old semi-circular room in Dwight Hall, Yale, the desire was often expressed that the entire band might remain together as a missionary unit, and that they might "project Yale" into some foreign land.

After graduation A. C. Williams and Lawrence Thurston pushed the matter with members of the Yale faculty, the Yale Corporation, and the American Board. China was selected as the field; and Thurston as the pioneer chose the province and city for the new Yale. He died, however, before he could establish the mission. Gage became dean of the new institution abroad, and later provost, retiring last year.

Of the other men in the photograph, Warren is the only missionary who has succeeded in remaining upon the field. He is a missionary of the American Board in Japan.

Gilbert, Bell, Bingham, and Hume reached the field, but for various reasons did not remain abroad long. Hume is a professor at Union Seminary, New York; Gilbert, like A. B. Williams, is in business; Bingham is U. S. Senator from Connecticut; and Bell, with Brewer Eddy, is a secretary of the American Board.

The history of this group and its individual members makes interesting reading. We wish we had time to tell the entire story. Suffice it to say, four of the band, with Charles Vickrey, now General Secretary of the Near East Relief, made a tour of the country following graduation, stirring up the young people on the Pray-Study-Give program. They gave decided impetus to the movement, which eventuated in the Young People's Missionary Movement—which now is the Missionary Education Movement. They were Brewer Eddy, Gage, Thurston, and A. B. Williams.

Three of the members later became traveling secretaries of the Student Volunteer Movement; namely, Brewer Eddy, Fred Gilbert, and A. B. Williams.

Three of the group have died: Dana Eddy, Lawrence Thurston, and A. C. Williams.

THE WORLD WINDOW

Literacy Parades

For two days in July gigantic parades composed of approximately 100,000 people that filled two long streets moved through the Chinese city of Tientsin. Each participant in the parades carried in his hand a little flag bearing various inscriptions, such as, "Illiteracy is Blindness," "To Study Is to Save the Country," etc. One hundred thousand of such little flags were distributed by the Bureau of Education of Tientsin, and there were many schools and institutions that printed their own flags. Among those who walked in these parades, the majority were employees of shops and factories, or apprentices. There were also a large number of boy and girl students, representatives of trade guilds, Y. M. C. A. members, and other public and social-welfare bodies. This parade was a part of the nation-wide movement to reduce illiteracy in China—the Movement for the Education of the Common People. This is the latest endeavor of the enlightened section of China to promote the intellectual standard of the Chinese populace and is regarded as the most promising way to achieve such a great enterprise. It is considered that the responsibility of educating the masses rests with the student class, and these are now starting many free classes in their respective districts and villages.

Anti-Opium

Under the leadership of the National Anti-Opium Association of China, in which over thirty organizations are represented, a national anti-opium movement has been inaugurated, people from all walks of life, including educationalists, merchants, lawyers, doctors, ministers, social workers, editors, students, taking part in it. Three hundred and forty-eight Chinese cities observed September 28 as national Anti-Opium Day. Branch Associations have been formed in one hundred and eighty-eight cities in twenty-one provinces. These have organized for an effective fight until the use of opium and other narcotic drugs in China is totally suppressed.

Figures

The latest reliable Protestant missionary statistics for China are those of the survey volume, "The Christian Occupation of China." The totals are as follows: Foreign Missionaries, 6,204; Chinese Workers, 28,396; Churches and Chapels, 9,549; Communicant Members, 366,524; Christian Constituency, 806,926; under Christian Instruction, 239,309; Mission Hospitals, 339; In-Patients Treated, 131,416.

To the Heart of Africa in Fords

The American Board is interested in the extension of the Benguella railway from Lobito Bay, on the coast of Angola, to some point on the Cape-to-Cairo system in Central Africa, since this line traverses the field of our West Africa Mission. The rail head at present, about four hundred miles from the coast, is Silva Porto. We learn that a motor service has now been established from this point to the Cape-to-Cairo railway in the Katanga section, where the great copper deposits are found. A convoy of four Ford motor cars will make the journey, a distance of eight hundred miles, and will begin their service toward the end of June. Accommodation has been provided for four passengers and all the necessary arrangements in regard to food and camp equipment have been carefully organized. The line follows the ancient caravan and slave route through Central Africa on the Zambin-Congo watershed. Already the journey has been made by motor car several times during the last two years. When the railway is completed, European mails to South Africa will go by this route, thus saving many days of time.

Moslem Secret Societies

An idyllic picture has been drawn by certain French writers of a North Africa that is only "an enlarged France," with the Mohammedan element, which forms 85 per cent of the population, imbued with French ideas and adopting as their own the civilization of their benevolent conquerors. According to Elizabeth Knowlton, a graduate of Vassar and Radcliffe, a worker under the Near East Relief, who has been making a study of the North Africa situation, this picture is considerably overdrawn. In an article in *Current History,* she calls attention to the undeniable and ominous fact that French North Africa is honey-combed with Moslem secret societies, and that every little town and village is the seat of a branch of the larger organizations. "What may be discussed and planned in these secret meetings is as completely unknown to European Christians as what may be going on in the mind behind an impassive Arab face. It is known, however, that these societies are working to strengthen Mohammedan unity and class-consciousness, and that they are at present very active in proselyting in the desert to the south, and it is thought that they are growing rapidly in size and power." Miss Knowlton finds that the broadening influence of Western customs, already visible in the new Turkey, is spreading only very slowly in North Africa.

Witness Prince Arthur

Prince Arthur of Connaught, late Governor-General for South Africa, recently made a speech in London, in which he referred to the rapid advance of the natives in Kenya, Uganda, Tanganyika,

and Zanzibar in the ten years between his last two visits. The natives, he said, are well-behaved, on the whole industrious, not lacking in intelligence. Uganda the past year produced a cotton crop of over 100,000 bales. In return, these millions of Christianized natives were becoming large buyers of British goods.

Progress in Korea

The Presbyterian Church of Korea, a body which includes the American, Canadian, and Australian branches of that denomination, is experiencing a remarkable growth. According to figures given by the *Christian Century,* the Presbyterians now have in Korea 2,097 church buildings, all but about fifteen of them built by Koreans; 4,423 meeting places of every kind; 209 new churches built last year; 234 ordained pastors in active service; 1,372 elders; 183 ordained deacons; 559 paid unordained workers; 10,565 persons baptized last year; 13,485 catechumens enrolled; a total of 193,850 church adherents; 161,299 children and adults in the Sunday Schools. Last year these churches, in their giving, totaled almost a million yen.

Banishing Drones

Count Otani Kozui, formerly abbot of a Japanese temple, in a recent magazine discusses the emigration problem from a new point of view. He advocates the enforced emigration of the "drones" in order to relieve the congested population of Japan. He would make room for thrifty, industrious Japanese by shipping the idle rich out of the country. Says Count Kozui: "The greatest consumers are the drones. These must be compelled to emigrate. One consumer neutralizes the results of the efforts of ten producers. The idle rich are not producers. They have no direct control of their property. They invest their money either in the shares of companies or in land, or they deposit it in banks. Wherever they may live, they are entitled to the yield of their investments. By remaining in Japan and doing nothing except consuming goods, they are doing their country ill service, as their presence contributes to the rise in prices. They are nevertheless law-abiding people, and by no means inclined to misdeeds. Indeed, they believe that they form the cream of the population, and even talk of guiding popular ideas along the right path. They can, however, do little toward the professed wise guidance of the popular ideas, except by leaving Japan."

Printer's Devils or Angels

The Japan Advertiser tells how the patient labor of seven young men, who desired to provide a hall for Christian worship, has finally accomplished that end. Before the great earthquake they were artisans in the Mikimoto pearl factory. They are all Christians, and a warm friendship sprang up between them. When they were discharged after the earthquake, they agreed to work out their destiny together according to the Christian faith. They decided to give up an occupation that catered to extravagance and agreed to be printers. They purchased some type and a small foot press by contributing their savings and the dismissal allowances received from the Mikimoto Company. Thus they started a card-printing shop. Owing to the dearth of printing facilities that followed the earthquake, there was plenty of work for them. They were busy night and day, and erelong saved sufficient money to rent a piece of land. Estimates made by a carpenter for the erection of the building called for 3,000 yen ($1,500), but their funds barely reached 1,500 yen. A young carpenter, who is an admirer of Mr. Kagawa, the well-known social worker, heard of their difficulty and volunteered to put up the building for the latter sum. The first floor is used for a printing office and dining room; the second floor, used for bedrooms and studies, is on Sundays converted into a hall for Christian services.

Honduras

Mr. Morley Roberts, writing in the *London Post,* gives much information in regard to British Honduras. He has this to say of the people of the land: "The population is as much mixed as that of Singapore or Cape Town. The pure Indian breed still exists, and many Caribs look as much Caribs as when Hawkins sailed the deeps by Ruatan and Utilla. There are fine Negroes here from Jamaica and Barbados; and all the mixtures possible in a population as various as the wild fauna itself. Perhaps, as the British discover it hard to rule and keep in order even their own population, we shall discover more sympathy for the ruling classes in such a place as Honduras. They may be corrupt, violent, and unjust. But what a task lies before them! The country has no traditions except those imported from the extruded Spaniards. It has no steadying bureaucracy, no permanent officials, no certainty of life or employment. The mass of the people are ignorant and superstitious; the dead hand of a mediæval Church is on them, and does but transmute a mixed set of savage beliefs into a travesty of those we call civilized. Liberty has never been known here, for savage tribes do not understand it. Political institutions cannot work with such material. As well ask a raw Carib or Mexo-Indian to run a Rolls-Royce or handle a microscope."

THE GREATEST MISSIONARY CONVENTION OF A DECADE

ITS TOUCH UPON ALL VITAL CAUSES OF OUR TIME

By ANNE L. BUCKLEY

NOT for business, for hearing reports, for passing resolutions, for planning strategic advances, but for inspiration and education went out the call to the greatest foreign missionary conference ever held on this Continent. . From all over

NEW AUDITORIUM, WASHINGTON
Where the convention met

Canada and the United States the 3,480 delegates, officially appointed by some fifty or sixty Boards and societies, came to our capital city, and for six days listened to experienced missionaries, to great church leaders, experts in international affairs, men of the white, the black, the yellow, and the brown races. Bishops by the dozen appeared on the program, but laymen also, and yes, even laywomen. Amplifiers made it possible for their voices to be heard all over the auditorium, and no less than nine women gave addresses there, while at three sessions the presiding officer was a woman. By the way, about one-third of the delegates were women.

Those who were present at the opening session, on the afternoon of January 28, will never forget it. There must have been 6,000 persons crowded into Washington's great new Auditorium. On the platform, the President of the United States with his wife, and, sitting between them, our own Dr. Barton, the executive head of the Committee of Arrangements. In a balcony box facing the stage, Secretary of State Hughes with his wife and a missionary guest; filling the side boxes, a distinguished company of European and Asiatic visitors in picturesque garb, besides other notables. Long double rows of tables were crowded with reporters for the secular and religious press.

THE PRESIDENT ON THE PLATFORM

All eyes were turned with eager interest to Mr. Coolidge as he began his address. "He could hardly be expected to give more than a few sentences of welcome to Washington," said one to another, beforehand. The whole country knows what he did, for his carefully prepared, thoughtful, constructive speech has been printed in newspapers everywhere. In it he struck modern keynotes which were repeated again and again throughout the Convention week. That the cause of Foreign Missions was thus ably discussed and its leaders thus honored by our chief executive made a profound impression. One of the Chinese delegates was heard to say wistfully afterwards, "Will the President of my republic ever show such signal honor to the missionary enterprise?"

Mrs. Coolidge's sympathy and interest were shown in every expression of her face and in her hearty singing of the opening hymns, of which the words were evidently so familiar to her that she did not need to look on a hymn book. The missionary chosen to speak at this notable session was Jean McKenzie, of Africa, author of "Black Sheep" and "An African Trail," and she received an ovation.

THE CONVENTION PLATFORM
Also, some of the boxes of the new Auditorium; the amplifier as well

THE SINGING AND THE APPLAUSE

Attendance at all times was very large in spite of extremely cold and stormy weather and icy streets. There was inspiration in seeing from 4,000 to 6,000 persons giving concentrated attention at

each of the sixteen sessions. The singing was inspirational beyond words to express—such volume, such earnestness, such outpouring of praise, as we sang again and again "All hail the power of Jesus' name." When we look back it seems as if this hymn expressed the theme of the meeting as a whole. More than sixty addresses were given in the Auditorium, not to mention the speakers at the many simultaneous conferences held afternoons.

In talking over impressions with others, I find a pretty general agreement that the most brilliant of all the addresses was given by a missionary, Rev.

© *National Photo*

THE PRESIDENT VISITS THE FOREIGN MISSIONS CONVENTION AT WASHINGTON

The President, Mrs. Coolidge, and Dr. Barton

E. Stanley Jones, D.D., working in India under the Methodist Episcopal Board. Aside from the appreciation shown to the foreign delegates, the most marked applause was bestowed upon a woman—Miss Margaret Burton of the Y. W. C. A., and many allusions were afterwards made to what she told of women and children in industry in the Far East and the close relationship between the industrial conditions here and there. She began with the surprising sentence, "Women in America bob their hair, and in China women who make hair nets starve." Another greatly applauded speaker was Hon. Newton W. Rowell, a Canadian member of the first assembly of the League of Nations, who in eloquent and forceful speech told us that we must find a more Christian method of settling differences than war provides.

A REAL MESSAGE FROM ORIENTALS

The outstanding personality at the convention to some of us was Kagawa of Kobe—and this not so much for what he said as for what he is—the apostle to the poor, the Japanese St. Francis, the friend of the laboring man, "one of the captives of Foreign Missions," to use his own words. He told us how he had tried to live the Sermon on the Mount and, although not easy to follow, he spoke with fire and with freedom, not constrained by the English tongue. He gave us his creed: "We are not in society to rule, but to serve; not with money, but with love and life. We are not to preach, but to teach in acts and deeds. Before Love there is no enemy, no opposition."

India's two representatives, Prof. J. J. Cornelius, of the Philosophy Department of Lucknow University, and Rev. B. P. Hivale of our own Marathi Mission, were enthusiastically received. All were impressed with their fine use of English, their touches of humor, their love and hopes for India, their conviction that there is a movement toward Christ in the Orient and that India has her part in interpreting Christ to the world. No American would dare to have a "superiority complex" with reference to these three Orientals. In fact, that attitude might be looked for in the other direction!

VISITORS FROM OTHER COUNTRIES

The presence and participation of European delegates also added to the international flavor. From Holland came Baron Von Boetzelaer van Dubbeldam, formerly Missionary Consul in Batavia, Dutch East Indies; from France, M. Daniel Couve, Associate Director of the Paris Missionary Evangelical Society; from Germany came genial and scholarly Prof. Julius Richter of the University of Berlin, author, editor, and missionary expert; and his companion, Dr. Schlunk, Secretary of two German Missionary Societies, who, at the big Sunday afternoon meeting, voiced the thanks of Protestant Germany for America's generous gifts for German children after the War and spoke with touching gratitude of the way in which other Mission Boards had carried on German foreign missions when Germany was powerless. The Secretary of the Swedish Missionary Council, Rev. J. E. Lundahl, representing the Scandinavian countries, and Kenneth MacLennan of Edinburgh, an expert in missionary education, were also present.

The name of Joseph H. Oldham, Secretary of the World Missionary Conference of 1910, and of the Edinburgh Continuation Committee, and, since 1920, of the International Missionary Council, is well known to the readers of the *International Review of Missions*, who hailed with joy the fact that he was to appear on the program. The subject of Mr. Oldham's address was "Christ's Message to Nations and Races." He acknowledged that racial and national prejudices may close the mind to the preaching of the Gospel by members of another race,

but showed us that the way out is to humanize the relation of man to man; in other words, to rediscover the individual "because of a Carpenter who taught the love of God for every human being."

An imposing figure among the European delegates was Michael Bolton Furse, Bishop of St. Albans, England, formerly Archdeacon of Johannesburg and Bishop of Pretoria, Africa, who described himself as "a bit of an African, a bit of an Irishman, and a bit of an American because my better half is one." Conspicuous he was because of his huge size, his ecclesiastical purple robes, the big gold cross he wore, and the great signet ring on his hand. He was a favorite, constantly called on for speeches during the week, and even his most formal address was lightened with flashes of humor.

CONGREGATIONALISTS IN EVIDENCE

The American Board and the three Woman's Boards were represented by approximately 160 delegates; this does not include the numerous Canadian Congregationalists. Their headquarters were at the First Congregational Church. Considering the fact that we are one of the smaller denominations, we had a fair share of speakers at the Auditorium meetings. These were: Rev. Watts O. Pye of China; Rev. H. C. McDowell, representing not only Africa, but American Negroes; President Mary E. Woolley of Mt. Holyoke; Rev. B. P. Hivale of India, to whom we have already referred; and Rev. Fred B. Goodsell of Constantinople, as well as Dr. James L. Barton. It happened that the evening session, when addresses were scheduled on work for Moslems by Dr. Goodsell and Dr. Zwemer, was the time also chosen for young recruits to speak briefly on "Reasons Why We Go as Foreign Missionaries." This brought a father and daughter on the platform together, for Miss Linda Goodsell was one of the volunteers and made a much-applauded speech. Dr. Walter Judd was another Congregationalist in this young group.

Our missionaries and Board secretaries took part freely in the afternoon conferences. That on Foreign Missions and the New Generation had for its chairman Miss Ruth I. Seabury of the Woman's Board of Missions. One afternoon was left free for denominational rallies. Congregationalists met in the First Church, where we were welcomed by the friendly pastor, Dr. Jason Noble Pierce. Dr. Edward L. Eaton presided, and among the speakers were about a score of missionaries and one distinguished Chinese Congregationalist, Miss Ting, National Y. W. C. A. Secretary for China.

FINAL IMPRESSIONS

As we gathered up our impressions on the homeward journey, we found ourselves broadened, energized, most of all humbled by the task yet remaining. We had been made to see the interlocking of Foreign Missions with every other great cause—church unity and coöperation, racial equality, social reform, education for peace, friendship among nations. And we had been made to feel the responsibility of each individual as a world citizen.

TOUCHING THE EDGES OF CHINA'S SOCIAL PROBLEMS

BY JEAN DICKINSON

Miss Dickinson is on the staff of Yenching College (I.), Peking, where she teaches sociology and economics. She is a graduate of Smith College and had post-graduate work at Columbia University before going out to China in 1920. Her home is in Brooklyn, and she is supported by the New York State Branch of the Woman's Board of Missions.

FIVE years ago a certain Mission Board in America lost a recruit because it had no use for a Sociologist, and that candidate did not realize the latitude of work possible under the title of "Evangelism." Now one mission station of that same Board carries on some of the finest social service work in China. One of its evangelist workers is doing medical social service entirely. This includes handwork for hospital patients, both of a therapeutic and a money-earning nature, and a workshop in which homeless "wrecks," discharged from the wards, are, with the help of a few normal workers, more than supporting themselves making rag dolls, towels, and other things for use in Chinese homes. Another evangelist has won a remarkable place for himself in one of the largest Chinese spinning mills, where he and his helpers come and go at will serving the workers. Near the doors of this factory he is now building a church and community house to help some of the 4,000 night and day shift workers, most of whom are women and little children. Each of these "evangelists" is now authorized to find trained workers from America to help develop the social service work.

The first "case" that came to my attention was that of "Golden Brother," a rarely sweet-faced girl of eighteen years, whom I met on my first country visit. Her father's cruel beating had smashed her right hand. After long weeks of torture, word of her drifted round to the nearest country evangelist,

and she was sent many miles away to a hospital, much against her father's will. The hand was in such shape that amputation was necessary. During the months in the hospital "Golden Brother" became a Christian, and a very "hot-hearted" one, sharing her Good News with all she met.

She was married, immediately on her return, to one to whom she had been betrothed when very

A Form of Social Service

A Fenchow hospital patient making cornstalk houses out of Ladies' Home Journal trimmings

young, but her mother-in-law refused to keep a useless girl, who could not sew or do much work with only one hand. The evangelist was not willing to leave her, unwanted and disgraced, in her brutal father's desperately poor home. The one Cripple Home in North China was not open to her, because she was not an orphan. A year of schooling proved her too old and slow of mind to be trained into a teacher. Though married, she was far too young and pretty to be matron of a girls' school or a Bible-woman, and with one hand she could not earn her own living by any form of work open to a woman. When last I heard, she was being supported by private gifts and giving such help as she could in a girls' school.

Similar problems, which would be called social cases, have always been coming to missionaries for solution, especially to the evangelists—problems of homes disrupted by death, crime, or war; problems of direst poverty or insanity; problems of the social ostracism of the first Christians in a community; and thousands of others. The missionary, with little or no technical social training, has solved these questions as best he could in consideration of the immediate circumstances.

Not only have these problems been solved for individual cases, but many institutions have been founded—"many," and yet, relatively, how pitifully few! Under some one mission, or under joint control, there have grown up orphanages, old people's homes, one or two schools for the blind and other defectives, and very limited work for the insane. These are not enough, however, even to care for the cases which occur within the church; the great world outside must be almost entirely neglected.

Within the last few years workshops have been organized by missionaries to provide self-support for widows, famine sufferers, and other women forced to assume the responsibility for themselves and families. Women in China are almost without ways of earning money. After these mission industries are well started, they can usually make both ends meet, and they constitute model workshops. They provide, under good working conditions, a living wage for women in utmost need, and always include a certain amount of education and regular Christian teaching. Some have day nurseries, visiting nurses, baby clinics, and other helpful activities. But the great difficulty is that it is well-nigh impossible to compete with the grilling sweat-shop labor around them in producing articles for Chinese consumption, and therefore they are dependent on a foreign market and the fluctuations of a luxury trade. There is now a national organization of these mission industries for the standardization of conditions of work and sharing of experiences.

The Rockefeller Hospital in Peking has set a fine example of medical social service. The experienced secretary has a picked staff of Chinese and is training workers for other hospitals. In some mission hospitals elsewhere, a nurse or doctor is giving part time to developing this department.

It is said to be a unique situation in the history of Christianity, that the Church in any country should take a definite stand on industrial problems at such an early stage as in China. Since the organization of the National Christian Council, composed of representatives of practically all the Christian groups in the country, one of the most important commissions has been that on Industrial Problems. The Church in China has put itself on record as definitely working for (1) no employment of children under twelve full years; (2) one day's rest in seven; (3) the safeguarding of the health of workers, *e.g.*, improvement of sanitary condition, installation of safety devices, limited working hours, etc. In a land where there are no labor laws in force, where poverty drives women, and children of five and six years into the factories to work for a pittance under physical and moral conditions indescribably low, there is no force to check the extortions of greed unless it be the Church.

The program of the Y. M. C. A., and even more extensively of the Y. W. C. A., is closely linked with this Commission of the N. C. C. Nationally famous experts on factory inspection or other lines have been brought out from the West to study conditions. Local surveys or thorough investigations of some one industry are being made, as a basis for reforms and the development of public opinion. The first step is to find the facts; the second, to convince students, Boards of Trade, churches, and other parts of the educated and influential public, of the need of reform, and then it may be possible to have laws passed and enforced. Before the actual

work of reform can progress far, Chinese must be trained in our schools and colleges to be factory inspectors, welfare workers, and other sorts of experts.

Nor are the Christians alone active in meeting social questions. There are many new developments among the Chinese quite outside of the church. Formerly, the clan family made orphanages or old people's homes rarely necessary. The guild performed many charitable functions, helping members over crises of illness, funeral expenses, or other matters. Now these guilds are weakening or breaking up, and the infiltration of Western industrialism is creating new situations, which are being met only very partially.

Peking has probably the best Chinese police, at least in North or Central China. They run the only insane asylum, where all are housed together in galling idleness. The "Door of Hope" holds out only the hope of being wife or concubine to some man so low that he cannot afford to get one elsewhere. The foundlings' asylum prolongs the life of a few of the abandoned babies who pass through its doors, four being nursed by each dirty, diseased woman. The police also run hospitals, schools, orphanages, and other good works. Yes, they are good works. Faulty as we see them, they are far better than nothing. The model prisons are remarkably fine and are open to Christian evangelists.

Out of my limited observation, two pieces of work under non-Christian management stand out vividly. An industrial school near Peking has the finest of trade training and general education for over a thousand children, mostly orphans, and, except that it lacks the cottage system, is little to be criticized. In Changsha, Hunan, is a municipal charity board carrying on some twenty institutions, all valuable. The most remarkable is the child-placing home—clean as a pin, with a resident nurse, from which 1,600 children, mostly girls, of course, have been placed, in four years, after (limited) investigation, with continued supervision of all but the adopted children. Those in charge of these institutions welcome such advice and help as the missions can give.

Peking and Shanghai are naturally the most active centers of social service work. In Peking there are now seven coördinated community service groups, each associated with some mission, and meeting the needs of a section of the city along educational, health, social, charitable, and other lines. Some fifty charitable organizations, mostly non-missionary, have been affiliated under the Municipal Welfare Association, the better to cooperate and standardize methods.

The widest development must wait for trained Chinese leaders, who know their own people as we

SINGING LEPERS!

Women of the Tungkung Asylum, China, enjoying a sing. Blind leper at the organ

outsiders never can. Peking University is providing postgraduate training in Social Service—a two years' course, of which half is field work. Incessant calls come for such trained workers, but the total number of college graduates for all positions in China is so few that not many are as yet enlisted in this new and relatively untried field. One feature of the course is the section especially arranged for theological students. We need to create not only healthy bodies, trained minds, and a Christian faith, but also a Christian social order for our Christians to live in.

THE PROPER CHRISTIAN ATTITUDE TOWARD PRESENT EVENTS IN CHINA

This is a translation of an article by Chin-Chang P'eng, pastor of the Kung Li Hui Church, Teng Shih K'ou, Peking. It first appeared in "The Truth," a progressive Christian weekly of North China. Rev. W. R. Leete of our Tientsin Station is the translator. It was written when General Feng made his famous coup d'état. Christians then and since have had their difficulties adapting themselves to the circumstances in the light of the Gospel they preach and the faith they profess.

The article is an interesting sample of some of the reasoning of the day. It shows the best thought upon the present problem which the rise of General Feng has given the Church.

We are told that a large number, if not the majority, of thinking Chinese Christian leaders of today do not believe in war, but rather go to the extent of saying that all war is and must be anti-Christian in its spirit and fruits.

CHRISTIANITY is not withdrawal from the world but activity in the world, and relation to all that is human. For this reason the Christian cannot but feel the effects, direct or indirect, of social or governmental changes. As the Christian cannot avoid social responsibility, so he must take a hand in all social change. But although the Church is actively in the world, it cannot follow worldly methods. Besides the ordinary methods of meeting events, it must have a special viewpoint higher than that of the general run of men. Only so can it act as the "light of the world."

The Christian must have a clear moral sense. When he criticizes a situation, he must employ principles and not base his judgment upon the question of who is involved. The question of the right and wrong of war as a method does not depend upon whether a Christian is involved or not. Only if it is right, no matter who wages it, can it be said to be right. If it is wrong, no matter who promotes it, we must call it wrong. We cannot make war a right Christian principle just because a certain prominent Christian promotes it. As, for instance, in the present circumstances, the Christian general, Feng Yü Hsiang, is the most prominent figure. We remember that when General Feng started off to oppose Chang Tso-Lin there was a class of Christians who said with shining faces: "General Feng is off to kill the robbers. He will surely succeed." Then suddenly came the report, he is back in Peking to establish peace, and they said, "Ah, that is a true Christian's action!" My friend, what are your principles? Is your moral sense reliable, and if so, what is its value? If you record yourself as opposed to war, no matter what war, then you must oppose *all* war, and take an extreme position so that there is not the slightest room for it. Hence the writer hopes that General Feng will ultimately bring his purpose of peace to its conclusion. If he withdraws from military life and becomes a farmer, the writer's hopes will be fulfilled.

I do not believe war can create the Kingdom of God. If it were true that militarism can create the Kingdom of God, Jesus made a mistake in the choice of his program. Thus we can say that General Feng's success or failure, although it may concern national progress, cannot properly create real or lasting effect upon the Church. Most certainly his success or failure cannot be interpreted as either glorious or shameful for the Church. Since military science cannot be gotten from the Bible, and since war is something outside religious instruction, the outcome of the present struggle is evidently apart from Christ. Although there are Christians who uphold defensive war, and reasonably, still I do not believe there is any one who would say that the Kingdom of Heaven comes by using militarism. Although there are those who admit that a Christian may fight, still I cannot believe any one would allow that the victory or defeat of a Christian in battle reflects either glory or shame upon Christ. Therefore my second point is that the Church is quite separate from the victory or defeat of any of its members in battle. Therefore General Feng's arrival in power may effect the hopes of China, but it cannot be said to hold any hopes for the Christian Church.

The writer does not mean by the foregoing that by fighting General Feng has severed himself from the Christian Church. What is meant is simply that the Church cannot be associated with his success or defeat. As to Mr. Feng as a church member (not as a general), the success or failure of the Church and the Kingdom have intimate connection with him. As a man he is apart from his position and power, and only the power of his personal character is concerned. For the real work of the Christian Church is the promotion of character. The transforming power of the Christian Church is measured by its influence upon personal character. The plan of Jesus in founding the Church was that it might use the influence of Jesus' mighty character to change men. Thus, although Feng has become a general, his character will still be brought to bear upon the Church and God's Kingdom because he is a church member. Furthermore his personal character itself cannot be said to advance or diminish with the success or defeat of his military operations. Hence if we, his fellow-Christians, are really concerned about Feng's progress, we ought to keep our eyes fixed on his character; and if we are concerned about the Kingdom of God, we ought to think of his character. If we could, directly or indirectly, help in his growth of character, this would be our greatest contribution to him and to the Kingdom. (The writer has never seen General Feng and would not venture to adjudge his merits or faults. Taking the Feng soldiers as representatives, the writer, although fundamentally opposed to war, would acknowledge that Feng is a very unusual military man.)

The third request which I would make of my intelligent Christian friends is that outside of merely praising General Feng's good points, we use a little thought to help him to be more like Christ. This is our part as his comrades in the Church.

A SIGNIFICANT MEMORIAL

The following is a translation of a memorial recently addressed to Governor Yen (sometimes called the "Model Governor") by the Protestant Mission body of the Shansi Province, North China. We are indebted to the "Chinese Recorder," December number, 1924, for the translation. When the governors of many Chinese provinces are criticized for their indifference to the welfare of the people, it is encouraging to read a memorial of this nature.

"WE, the members of various Protestant missions in Shansi, desire to place on record our deep appreciation of the peaceful and orderly conditions which exist in this Province under your wise and able governorship.

"We esteem it a privilege to have witnessed your unsparing efforts for the uplift of the people, in the books you have written and in the schemes you have organized for the relief of sufferers in times of plague and famine. We rejoice in the advance of education; in the introduction of new industries and the improvement of old ones; in that which has been accomplished in the matter of afforestation; in the work of the Health Bureau; in the increased facilities for traveling; and especially in the measures taken for the suppression of the traffic in and use of narcotic drugs.

"The discipline and order maintained by the military and police forces are an indication of an enlightened and benevolent rule.

We unite in grateful thanks for the kindly and efficient protection under which, as guests from a far country, we have been able to prosecute our work as missionaries, and we shall ever remember the peace we have enjoyed under your liberal and far-sighted administration.

"We assure Your Excellency that you are constantly remembered in our prayers to the Great God and Father of us all, who has been most clearly revealed through Jesus Christ, and that it is our most earnest hope that you may be guided and helped in your great and difficult task by the Holy Spirit of God."

LU HO CHUNG HSUEH

CHARLES E. JEFFERSON ACADEMY

By LUCIUS C. PORTER

Professor Porter of Peking University writes of his first love among the institutions of China. He grew up with Lu Ho.

IT is today Jefferson Academy, because the great Broadway Tabernacle of New York City has adopted and named it for a beloved pastor, and is using it as a special channel for expressing its international Christian responsibility.

Jefferson Academy is no new venture, however. It has a heritage. The fine old trees that glorify the inner campus are relics of a village that once occupied the site, and the other trees that make a great park of the compound were planted by men who had a vision of beauty years ago. Then when North China Union College moved away to become one of the constituent parts of Peking University, the academy fell heir to its equipment and buildings, the Recitation Hall, with its tower, within a crescent of dormitories. The Chinese said that foreigners were regardful of the *feng shui*, the wind and water spirits, for they built to ward off the cold and evil influences from the north and raised a tower, arrow-like, to attract all the beneficent spirits.

These buildings are now Sheffield Hall and Williams Dormitory, the hall having been named in honor of the great man who for a long generation was at the head of the educational work of the North China Mission of the American Board. Rev. Lyman D. Chapin had gathered a few lads in a school when Christian work first began at Tunghsien; Dr. Sheffield carried on the school, and as Lu Ho Academy—Lu Ho being one of the names for the city of Tungchou (Tunghsien)—it became the educational center of the mission. From the other stations came up each year picked lads from the lower schools, who went back to make a great sensation in their country homes, with their metropolitan clothes and habits of speech. But with all this they gained from great-souled leaders new knowledge and new vision, that meant sound preparation for service to their country and the Christian cause.

Dr. Sheffield was not only the dignified, scholarly head-master—he could also play with his boys. Wall-ball marked the introduction of athletics into student life in North China. And with all the equipment of Tank Athletic Field today the wall-ball tradition holds, for one whole side of Sheffield Hall is a blank wall just for that game.

With Dr. Sheffield was associated a group of notable people. Mrs. Sheffield, Mrs. Goodrich, Miss Jennie Evans, Miss Mary Andrews, and others like them, mothered the boys and taught them, too. Dr. Chauncey Goodrich, who inaugurated theological work when the students were ready for it, was the "sweet singer" who put music into the tradition. From the first he translated hymns, found tunes for them, and taught singing to all the students. And the whole college sang the "Hallelujah Chorus" recently, under Mr. Tewksbury's direction. The first glee club in North China could be started at Tunghsien because of that earlier musical training, and it is noted for its fine work now.

The academy grew into a college, outgrew its buildings. At this point S. Wells Williams, who had begun his distinguished diplomatic and scholarly career as missionary of the American Board at Canton, and had been Secretary of the United States Legation at Canton and at Peking, where he helped negotiate the epoch-making treaty of 1858, became actively interested. About to leave China to become head of the Department of Chinese Language and Literature at Yale, he gave the plates of his most notable work, a syllabic dictionary of the Chinese language, as a contribution toward the expense of new buildings. Hence the "Williams Hall" of the period preceding the Boxer Rebellion and the "Williams Hall" of today.

With the building of the older Williams Hall were woven most romantic threads into the story of Jefferson Academy. Otto Tank, son of a Norwegian noble, a distinguished statesman, had, with his wife, daughter of the Court preacher at Willemstadt, Holland, established himself at Green Bay, Wis., in order to help a Moravian community there. Mrs. Catherine van der Meulen Tank, early left a widow, found in Rev. Jeremiah Porter and his wife people she could trust. And she followed with her interest the missionary work in China of the children of the family. The executors of the Tank Estate gave the growing college $10,000 for endowment, $20,000 for buildings, and a fine new campus was secured and recitation halls and residences erected.

North China College and its buildings disappeared under the fury of the Boxers in 1900. But a larger work was established on its ruins. The Presbyterian and London Missions joined the American Board in founding North China Union College, buying the present site and building the two older halls with indemnity money. Besides the Men's and the Women's Arts Colleges, the Medical School and School of Theology, a preparatory academy was maintained.

Then came the consummation of the hopes and efforts of many years: all the Christian higher

WELL-KNOWN FRIENDS AT JEFFERSON

Mr. and Mrs. Franklin Warner and Boy Scouts of Jefferson Academy. Taken in 1923 at opening of Warner Hall

Students leaving Chapel, Warner Hall, Jefferson Academy, Tunghsien, 1924

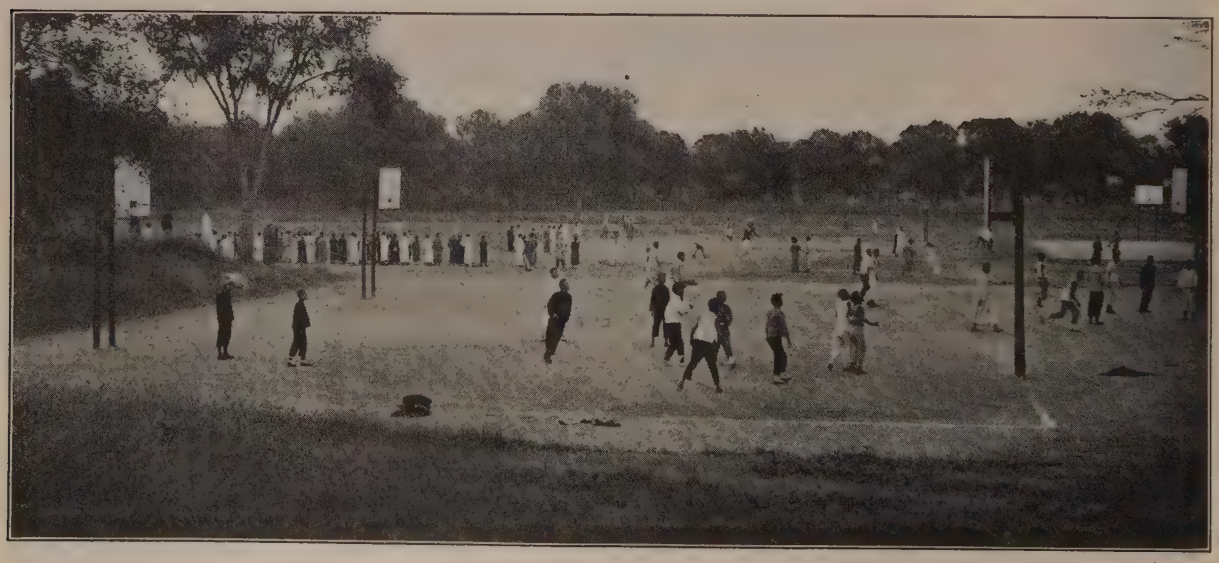
On the bank of Campus Pond, Jefferson Academy, Tunghsien. Sheffield and Warner Halls in background, 1924

educational interests were united in a single interdenominational, international institution. The Methodist Peking University contributed its name and charter to the consolidation with the North China Union Colleges, which resulted in the new Peking University (Yenching Ta Hsueh). This was housed in temporary quarters till it should secure funds for its own new plant.

Hence, as has already been stated, the academy fell heir to the college buildings. It resumed the name Lu Ho, which to the Chinese is eloquent of the earlier days and the school tradition, and is their official name for it still. The official English name, Jefferson Academy, is as eloquent of hopes for the future. Broadway Tabernacle has a great stake in China. It will want to make its work there worthy of its own best traditions. So if Lu Ho has a rich inheritance, Jefferson has richer opportunities.

In China, even more than in America, the most important stage in education is that which covers the period of adolescence, the formative years. In the Chinese educational system the Middle School, corresponding to the American High School, now covers a period of six years divided into a three-year Junior and three-year Senior Middle School. The Middle School should be the "People's University"—not simply a university preparatory school, but in itself giving a complete training for citizenship.

Such a Middle School Jefferson, with its forward-



Tank Athletic Field, Jefferson Academy, Tunghsien, China. This is as the field looks every day after four o'clock

ooking principal, Rev. Harry S. Martin, is intend-ng to become. The faculty is strong. Its Chinese nembers are fine men. One is a noted Confucian scholar, who had long experience in government office work before the revolution. The younger men are graduates of Peking University. Like all stu-lents in China today, they belong to the "New Tide," and are eager for the recovery of China's heritage of culture and for the development of the national anguage—the spoken Mandarin—as the new vehicle of literary expression.

These men represent a fine class of Chinese Christians who are eager to see an indigenous Chinese Church and to share in its life; eager to carry to their countrymen the saving power of the new life that comes through Christ; acquainted with the thought-currents of modern life; not afraid of science, knowing it to be a means to the end of learning the truth about God's laws; devoted to social service because they know that was the cause to which Jesus gave himself utterly.

And Jefferson Academy is attacking China's problems. A new rural life, moral vigor in all classes, wholesome fellowship, health and happiness, spiritual power, devotion to the cause of mankind, the cause of Christ—these are some of its gifts to its boys. And Chinese of all ranks of society recognize the value of such gifts: sons from homes of culture, and boys who are the first of their households to become acquainted with letters; city lads and country lads—alike they look to Lu Ho for vision and power.

There can never be many foreign Christian schools in China, relatively speaking. There should not be many. The Chinese public-school system should meet the need.

But there may always be a few if they maintain a high standard of intellectual, moral, and social effectiveness and become models of educational method, physical equipment, student activities, moral ideals, and spiritual life.

Charles E. Jefferson Academy has a romantic heritage, a fine record of service, a splendid opportunity. May it grow and live in the future as it has done in the past. What rare threads may yet be woven into the fabric of its experience! What beauty may be revealed when the whole design is brought to view!

Y. M. C. A. officers, 1923, Jefferson Academy, in Reading Room of Warner Hall. Principal Harry S. Martin standing at the right.

"U. S. MISTLETOE"
Hampshire Boar presented to LuHo Stock Farm by C. E. Bunn, Peoria, Ill.

CHINESE INCUBATOR
This is made of mud and brick and has a fire box. It burns charcoal. Above the fire is an iron basin which transmits the heat but cuts off the gases. A basket of 500 eggs rests on the iron basin. The cover is of grass and holds the heat in.

"SUPERLATIVE SILVERTIP"
Imported Saanen Buck, owned by LuHo Stock Farm.

Students judging cattle in Animal Husbandry Class.

James Hunter, the "Goat-man" teaching kids to drink from a pan.

Student of poultry class starting to build model houses.

LUHO POULTRY HOUSE
Capacity 600 birds, now has 120

JEFFERSON ACADEMY FARM

WEDDING CHAIRS AND NEW ENGLAND PASTURES

Alice Browne Frame (B.), Dean of Yenching College, paints two pictures.

I AM lying lazily on a hilltop with my back to Peking, looking out over a broad, rich valley guarded by range beyond range of jagged blue and red and purple mountains. Don't dare to challenge my colors! An October sun on October grasses works miracles.

I met a tough little Shantung germ this summer which rather spoiled my vacation. I managed to put him firmly in his place by the day college opened, but it has been a fairly strenuous month since then, so the staff insisted I take my holiday away from college courts.

Hence the hilltop, and the walk I took this morning partway up a mountainside to a temple of the Dragon Gate, an entrancing old enclosure, with long, tree-lined vistas leading under creamy marble arches to the exquisitely carved dragon screen. It was a vivid white and gold picture, brilliant sunshine splashing down on the marble terraces of a great court aglow with wild yellow chrysanthemums.

White and gold—and as I stepped regretfully out of the last white arch, I found the touch of scarlet that always seems to belong to a Chinese landscape: a gorgeous embroidered wedding sedan chair, preceded by men beating rhythmically on scarlet-draped drums, and then blowing the long, low note which must make every Chinese girl's heart beat a little faster, for it will never sound for her but once in her life. It is sounded as the scarlet chair nears the gate, to bear her, a frightened girl, to the house of her young husband, whom she has probably never seen; to bear her to a new life.

The wedding procession was a gay sight, winding up under the gnarled yew trees that lined the temple road; but I thought of the little bride, cowering in her bridal finery in some inner room, trembling at the sound of the long note of the old gilt horn.

I suppose temples and wedding chairs seem a far cry from New England, but just now, as I stretched out on a great patch of deep rose-red grass, watching the sun glint on silver fronds etched against the deep blue sky, I suddenly was back in a certain New England pasture I know, where the blueberry bushes burn the same rose-red in the October sun. And when I heard the gentle scrunch-scrunch of a grazing animal, I smiled to myself at the thought that it might be old Clover.

But, my dears! I sprang up rather hastily—sprang right out of the New England pasture back to a Chinese hilltop—for it was an enormous camel towering beside me as he sampled some of my lovely red grass.

I invited him, rather urgently, and in my best camel dialect, to graze elsewhere, but he slowly turned his long fawn-colored neck completely around and gave me the most prodigious and deliberate wink. It was too funny. So of course I winked back, gave him a little more space, and we are ignoring each other quite politely.

GRANDMA AND THE BANDIT-FIGHTER

By MINNIE CASE ELLIS

Mrs. Ellis went to China as a missionary in 1904, and was associated with her husband in the work of the Lintsing Station, Shantung District, until 1919. After a prolonged furlough in America, she and Mr. Ellis returned to China. He is Business Manager and Chaplain of the Williams-Porter Hospitals, Tehsien, while Mrs. Ellis does evangelistic work in the wards of the hospital.

"JUST look at me!" said Grandma. "Just see how sick I was! Why, I had lost two and a half of my three souls—and here I am, almost well! When I get home, the first thing that I do will be to take down all the paper gods in the place. What I have found here in the hospital is the true way. It is what I have always been looking for."

It was Miss Myra Sawyer, head of the nurses' training department in our Tehsien hospital, who called this dear old patient "Grandma." She would come up to the old Buddhist saint while making her rounds, and, taking the sweet wrinkled face between her two hands, would say, "Hello, Grandma, how are you?" It didn't bother Grandma at all. She seemed to know that we all loved her, and her own affection overflowed to those about her. She was sixty-seven years old but looked much younger, her face was so peaceful. Much of the idol worship is blind, formal muttering and bowing, but now and then an earnest soul is found, like hers, that seems to have found *something* in "the religion of pessimism."

"I HEARTILY APPROVE OF JESUS CHRIST"

"Yes, I am reading a little," said one of our victims of a bandit raid—we have such in our hospital all the time. "I had read some before I came here, and now I'm reading the Bible. Some one

preaches to us every day. I hadn't heard the Doctrine before I came here, but—" his face lit up and stuttering almost got the better of him—"what I have heard has made me approve most heartily of Jesus."

The word "adore" would translate the look on his face, though it couldn't by any dictionary license translate the Chinese word he used. His round, pock-marked face, with friendly brown eyes, doesn't look a bit like a soldier's, we think. He stutters and talks with an air of embarrassment that makes him seem almost timid. Like our other wounded soldiers, he was sick and lonesome and very ready to listen to a Gospel that preaches peace.

"I don't know whether I can be a soldier again or not, or what I shall do if I can't be a soldier. One leg will be shorter than the other. It will be hard to take up another kind of work—but I don't need to cross that bridge till I get there." He smiled a sunny smile.

"How did I get wounded? Well, we were sent to scare off some bandits that we heard were coming to a certain place. It was night time when we got there and we heard a lot of shooting. A man jumped out from behind a tree and shot me. You see," apologetically, as if his bravery was being questioned, "he was behind the tree and I couldn't see him. They carried me back to the city and then sent me to this hospital. I came by boat down the river (the Grand Canal) and it took me four days to get here. But that doesn't matter now, for I'm almost well.

"My home is west of Tehchow, but there is no one there but my father and mother. No, I am not married." This means that his parents are very poor and his pay has been very small. "I am twenty-seven and have been a soldier for twelve years—just an errand-boy at first, of course, but I was in fights too."

He looked down at the book in his hand, then up again at me, but evidently he had said all he had to say. I came away thinking that to adore Jesus was a beautiful first installment of a Christian life.

YOUNG CHINA AT ITS BEST

By RODERICK SCOTT

Professor Scott of Fukien Christian University gives us here a glimpse into the mind of four promising students of that institution. The stories stimulate our faith, not only in the missionary enterprise, but also and especially in the power of young China to appropriate the ideas and spirit of Christianity.

Professor Scott was born at Auburn, N. Y., and was educated at Haverford College. He received an M.A. from that college in 1907 and an M.A. from Harvard University in 1908. He received his appointment as a missionary of the American Board on June 6, 1916, and has been connected with the Foochow Mission since October 1 of that year. We quote from a recent article of his in the "Foochow Messenger," the organ of the Foochow Mission.

I

"I CRIED that day last fall when you handed me my red registration ticket," said Ding Hok Hing to the Dean. "I couldn't help it. It seemed such a dream—that I should be getting a college education! It seems such a short time since I was just a table-and-house-boy in Mr. Munson's (the General Secretary of the Y) home. And now—I'm a college student"—he might have added "full-fledged" if there were any Chinese equivalent for that term.

"I see," said the Dean, "that, from this recommendation the Y Secretary has sent for you, you'll have to have work. What kind of work do you want?"

"I can typewrite," he replied—he had won second place in a speed contest—"but it doesn't make any difference; I can do any kind of work, and I'm perfectly willing to do it."

The Dean had heard that before, but it had rarely got beyond the words. Once we had offered the use of our tennis court to the college boys if they would help us get it in shape. We quoted that Chinese proverb so often honored in the breach, "Half time plough; half time study"; but though there were many promises from the would-be players, when the appointed time arrived it was the American professors who did all the hoeing and weeding on the court.

"Well," said the Dean, "at this moment I have no typing; but I have a job of housemoving. Can you qualify?" "Oh, certainly," the boy replied. And he did.

Hok Hing has set his heart on going into the ministry. He won't be a whirlwind; he isn't a brilliant boy; but he'll work tremendously hard, his thinking on all subjects will be utterly independent, and he'll thoroughly express the spirit of his Master. He's all the time coming to the Dean's office and wanting to help out or wanting me to help him help out some boy whom he considers less fortunate than himself.

And yet isn't he reduced to the lowest terms there are? Father dead; mother only an amah

(nurse to foreign children—she gets a wage of $3.50 a month); no other relatives but an old grandmother —they have about $15 saved up for her funeral ceremonies; a more important matter than giving her any luxuries now. In the face of this kind of need, plus his ambition to be a student, listen to this story.

Through the help of the General Secretary, Hok Hing had been sent through the High School of the Y. M. C. A., being especially trained in typewriting and commercial lines. With his high speed record he easily won first place in a contest for typists at the big Government Naval Academy in Foochow, where the teachers are many of them Chinese students who have studied in America, and at Boston Tech for that matter. The job would have paid $100 a year to start with! Yet in four days' time, he's back at the Y: "I can't take that job, however much they pay me," he said. It was not necessary to ask him why; few of the young men in these government colleges, whether they have studied in America or not, waste any of their time on morals. "I couldn't have kept my precious Christianity if I had stayed there," he told me.

Some of his friends have since made possible his education in college, on very limited terms, however. "I'm going to be a country preacher," he says. This is another evidence of humility and independence. The college men in the cities can get comfortable salaries—$300 a year; but not so any man in a country parish. And the first college man has still to go into a country parish on a low salary and bury himself in his church. There's plenty of room in this kind of job!

"Hok Hing" means "Flourishing Happiness." The name is too "flamboyant" for the boy, however; he's changing it to Hu Sing—"Anxious to be honest."

II

"Where are you going? Ask it when on a beautiful autumn morning you see a swallow flying high in the sky. Where are you going? Ask it when on a tranquil summer evening you see a glittering golden fish swimming deep in an ocean. Where are you going, O setting sun? Where are you going, O rising moon? Where are you going, O universe? . . . Where are you going? Time never ends, hence your eternal journey. Where are you going? Space ever continues, hence your everlasting pilgrimage. . . . Where are you going? The world is moving toward its perfection, toward its ideal goal; are you going with it or against it? Where are you going? The world is moving towards God, towards His Love. His fatherly tenderness: are you going with it or against it? Where are you going? Do you know the way, you pilgrims? See! Here is the way, the only real and living way. Oh! Return, you stray birds in the heavens, return, you lost sheep of the wilderness, 'return unto the Lord,' for He is the way. He is the way to Truth; He is the way to Life; He is, above all, the way to 'our Father who is in Heaven.'

"'Until our journey's end,' O Lord, lead us with thy hand and thy servants will not be lost."

Now be it known that Laotze, the Old Philosopher, is about the only mystic in the whole range of the annals of that practical people, the Chinese. And there are passages in his "Classic of the Virtuous Way" that sound startlingly like a Greater Classic, as, for example, "At that time the deficient will be made perfect; the distorted will be straightened; the empty will be filled; the worn out will be renewed"; or, "the tender and yielding conquer the rigid and strong."

But the Professor of Philosophy has asked in vain of his classes, "Does no one love Laotze, the Old Philosopher, or his mystical Classic of the Tao, the Way?" But no one did. Mencius, whose serene life followed the Aristotelian Mean; Confucius, who wrested an ideal of justice and righteousness from an unjust world; these appealed to my practical youths. At last answer was given, "There is one lover of Laotze here, Ling Meu Seng."

Imagine my surprise to learn that he was registered as a premedical student or a prospective teacher of physics in which subjects he was, to be sure, being a brilliant student, doing well; but over that physics and mathematics and chemistry I found there hung a tale of storm and stress that had clouded the lad's whole first year; and it was not till he had won peace in abandonment of the science-teacher's desk for the pulpit and high road of the preacher's calling that he became capable of writing the mystic prose poetry of which the quotation at the head of this sketch is an example. And this after only some six years of English study! He, too, will be heard from.

III

It suddenly occurs to me as I write these sketches that the third man I had selected is roommate to the other two! It is a coincidence that three of the type of men who make college teaching in China so worthwhile should in one year all be living together!—the Freshman, the Sophomore, and the Junior. Iong Chiong Dong is one of the strongest personalities in the whole of our educational system. Taller than the average Fukienese, he has a rugged cast of countenance and an utter independence of attitude and behavior that lead us to think of him often as our "Abraham Lincoln."

Chiong Dong has this and other qualities besides. Though not exactly a brilliant student, he acquires such a clear understanding of the subjects of his study that he is able to ask the most penetrating and often almost embarrassing questions. "He doesn't let me talk enough in class," he once described a professor he objected to. It was sound criticism; never does Chiong Dong talk without having something to say, often more worth saying than his professor has. His clear mind enables him to see relations with the native psychology or *mores* that are a sealed book to the poor foreigner.

Thoroughly Chinese, this boy is never seen aping

foreign mannerisms or wearing foreign clothes; and yet he understands, as few do, just what it is the missionary is in the country for; and he's now willing to coöperate. He, too, is a Student Volunteer for the Ministry.

There's a great deal of impatience on the part of these young fellows with the older and relatively uneducated pastors. "Better an independent Church, starting new," say they. But Chiong Dong has begun to see the error of this. "You are right," he now admits, "reform from within."

IV

"O Almighty and loving Father, wilt thou remake the ugly, cleanse the impure in heart, rescue the failed and the failing, cure the pessimistic. . . . Wilt thou give life and vigor to the insane and the subnormal? Wilt thou help us to fight the germs of anti-social attitudes and egoism in our hearts. . . .

"O Almighty and loving Father, make the ugly spirit of my friend beautiful by driving the devil of sorrow and selfishness from his heart. O Lord, help me to get along smoothly with my pessimistic friend. Help me to see the bright side of human life and to forget the dark phases. Help us who are slaves of dangerous emotions. Dear Father, draw thy wounded children within thy bosom. . . ."

Here is a prayer indeed, but it is no "young preacher" who writes it. No, Quantitative Physics and the Integral Calculus are the author's interests, and though young in both years and appearance, he can speak glibly of Einstein, Russell, Hoffding, Bradley, Bergson, and all their works. Another of the interesting, unformed, yet vastly promising youngsters that drift round and through the Dean's office. But a little more interesting than most of the others.

His brother a brilliant English student, long resident in America, this boy, Hung Hok, early acquired a desire for and ability to read English books; one or two somewhat unwise teachers noting his aforesaid glibness and forgetting his actual youth gave him Bergson and Einstein and watched him swallow what he could. Result: here in Sophomore year was this lad with his charming boy's smile and his ponderous philosophic diction. He could hardly talk straight in class; his ready memory (always high in a Chinese student) disgorged psychoses, correlations, ontologies, metaphysics, symbioses, evolutions, till it took hours to untangle him and persuade him to talk a little plain United States.

This might have been amusing or disgusting, or evidence of great things to come, according as you looked at it, until you learned that there went with it a cynical pessimism that had no right to rest its burden on shoulders so young. With the pessimism a disregard of rules, of friends, of happy student life.

How and when the change came none of us know—but suddenly Hung Hok awoke to find himself as he later described it, one of the three college pessimists, and they were all rooming together! and they were all under disciplinary suspicion. There was no coincidence here; nor in the circumstance that the other two who could not pray to God to cure the subnormal and the pessimistic rather quietly dropped out of the college—on the principle probably by which the sinner is supposed to feel lonely in heaven; while the saved one stayed on and wrote his prayers "to get along smoothly with his pessimistic friends" and forgot his cynicism and proposed to devote his life to unselfish service in the medical profession.

HELPING MEN THINK IN CHINA

By CHARLES A. STANLEY

Dr. Stanley was born in Tientsin, China, where he is now serving as missionary of the American Board. He received his education at Marietta, Oberlin, and Hartford. He is supported by the Congregational Church of Claremont, Cal.

The scope and effectiveness of the "Station Class" are not generally understood. As a method of work it deserves a place in this number.

ONE of the methods which we use in our Christian work in North China is the "Station Class." Where this name originated I have never been able to discover, and any one unfamiliar with mission terminology or any one to whom the term had not been explained, would be quite at a loss to define it. There is nothing to correspond to it in our church life in the United States. A "Station Class" is a short term Grade-School-to-Theological-Seminary course rolled into one and limited in time from ten days to a month—an attenuated School of the Prophets, where no subject is taboo, and where every shade of ignorance of life, science or religion is open to correction, and where every flash of insight and inspiration is fostered and fanned into a brighter flame.

We are used to Bible Classes or Discussion Groups, which meet for a few months once a week. The Station Class is a Discussion Group which, for the period when it is in session, has broadened into a schedule and a curriculum. It aims by intimate and intensive work to make up in some part the lack in spiritual orientation which is inevitable in men or women who have had little privilege of

schooling, and who are perhaps just out of paganism or but one generation removed from pagan cults.

An early short meeting of the group for prayer and communion begins the day and the morning is filled with three hours of hard work. The afternoon is mostly free for recreation and fellowship, as the occasion or the opportunity offers, and in the evening there is an inspirational address or a lecture by as stimulating a speaker as can be procured.

SOME QUESTIONS THEY RAISE

The natural question is, "Does it work?—What does it produce?" We held such a class in Tientsin a few months ago, and I am going to give a few of the questions which were raised by members of the group in the course of the discussions. The reader may judge for himself how fundamental these questions are and from them will be able to judge something of the nature of the discussions and the "tone" of the group. This particular group was composed of men—and please bear in mind that the best of them had not had the equivalent of a High School course.

Concerning *Social Progress:*—

What steps has social development? How can society direct it?

What is the relation between God's wisdom and natural law?

In all the world men are dying in distress; how can we secure for them the "abundant life"?

How can one "solve" sorrow, doubt, and fear?

Concerning *The Church:*—

Society has what means of building the Kingdom of Heaven?

How may a young man attain the standard or character of eternal life?

Why cannot the Church become one?

Concerning *Personal Relations:*—

I can't get into intimate personal relations with people outside the Church. What is the solution?

If one has graduated from the University, and in the home there is idolatry, where is the difficulty?

How would you answer them?

WESTWARD HO!

By PAUL R. REYNOLDS

This is an extract from a journal letter written by Rev. Paul R. Reynolds while on a touring expedition in the western part of the Fenchow field, Shansi, North China. He entitles the journal "The West Road." Mr. Pye is now in America, on furlough.

SOME of our young pastors get pretty lonesome away out in the unsettled conditions back in Shansi. They are all alone in a bustling city, confronted with all the evils of frontier life. Conditions are hard and rough. They may be anywhere from ten to twenty days from Fenchow and home. When you remember that so far we do not have a single man in our whole West field who has had seminary training; that many of them are mere youths with three years' training in our Bible School; that often they have only known of the church for four or five years, you can see how remarkably well they do, all things considered. We turn them loose in the field to "make or break," and usually they make good.

Take the case of Mr. Ho at Heng Shan, away out West on the Mongolian border, fifteen days from Fenchow. When that field was being opened up Mr. Pye called him in and told him the Evangelistic Committee would like for him to go to Heng Shan. He was willing to try it, so he started out. After traveling for two days, he began to wonder about this. He had never been so far from home before. What if something happened to him? What if something happened to his folks at home? Then he went on another day and wondered more. Next, he crossed the Yellow River. Now he was far from home, in a strange province. He wanted very much to turn back. But on he went, each day getting farther and farther away. He was afraid to go on, and yet did not have the face to give up and go back. Then he got to thinking about the work out there when he did actually arrive. When problems arose what should he do? Always before he could just go in to Fenchow and ask Mr. Jen or Mr. Pye or the Committee. Now what should he do?

Finally, after more than half a month of travel, he arrived. He had to find a place to stay, had to make acquaintances, had to get a place to open the chapel. But he had the right stuff in him, so he buckled up his belt and went to it. When problems arose he looked longingly toward Fenchow, then went into his own room, prayed over the matter, and made a decision.

I wish you could see Mr. Ho now. He is in charge of his whole district. Not only is the work in his city prospering, but he has a number of thriving out-station places, he knows his whole district, schools are being started, boys are coming down to Fenchow and on to Peking for further study; the whole thing is being handled in masterly fashion. If Mr. Ho had not gone out to this frontier, stood on his own feet, and learned to handle the situation, he would still be a one-town man, running in to the Committee for help every time the coal bucket was empty. This West field is not only reaching the people; it is making men as they meet its problems.

METHODS OF HELPING THE CHINESE

A COUNTRY CROWD IN CHINA

EVANGELIZATION

Our representatives in China preach to crowds like this; Sunday Schools sometimes eventuate; church organization follows; and in time a church system owned and run by the Chinese themselves carries on the task of leading China to Christ.

Country churches and their pastors serve their communities along social, economic, and medical lines, besides being centers of spiritual influence.

KIENNING, SHAOWU, CHINA
The white building is the church recently burned

EDUCATION

The best results, religious and ethical, from mission work are secured through Christian schools. These begin with kindergartens and end with academies, colleges, and universities for both boys and girls.

Normal, theological, and Bible training schools are conducted for men and women chosen to lead in the enterprise. There is also industrial and agricultural training.

YENCHING COLLEGE GIRLS,
PEKING

SOME MORE METHODS OF WORK

SUMMER CONFERENCES

We know from experience the transforming power of the vision and power gained at conferences.

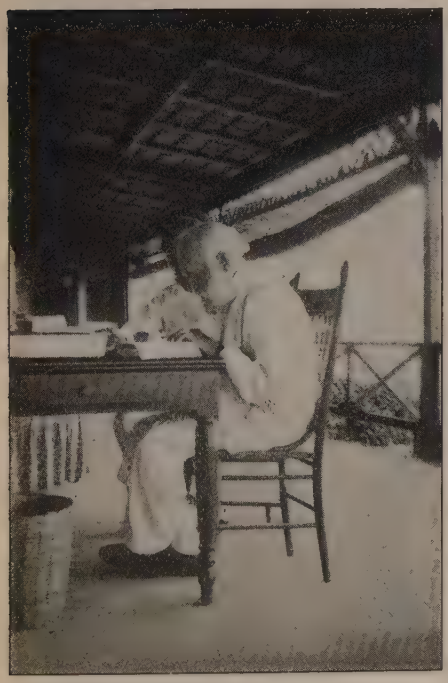
They inspire and help Christian workers and students and are a notable feature of the work in China.

They mean more in China than they do even in America; for there the "helps" are fewer.

TRAINING CLASS AT TAIKU HOSPITAL

The dispensary and the hospital occupy a big place in mission work in China.

Better still is the effort made to train Chinese doctors and nurses.



CHAUNCEY GOODRICH AT LITERARY LABOR

No mission would be complete without its translator

ROOM IN COMMUNITY CENTER AT FENCHOW, SHANSI

Social welfare work was advocated at Washington. Though the latest development in the "science of missions," it already plays a prominent part in our China work.

Vibert's "Story of the Missionary"

Photo by Gremstorff Bros.

THE MISSIONARY HERALD FOR 120 YEARS

By HARLAN P. BEACH

No living scholar knows the "Herald" better than does Dr. Beach of Yale. We question if any one else could write so authoritatively regarding this oldest magazine in America, or plead more earnestly for its retention as a distinctively foreign missionary periodical.

Dr. Beach recently spent a solid week in the Day Library at New Haven, in the Missions Research Library in New York, and in the library at Drew, Madison, N. J., delving into the "Missionary Herald" files for the article that here appears. He literally "washed his hands of the whole set of ancient and, shall we say, unspeakably dusty mass of angelic literature many times over"—and all as a labor of love for the "Herald" and for the great Cause it represents.

THE bound volume of last year bears the numeral CXX, which is not strictly correct, as the American Board was not established until 1810, and its first missionaries were sent abroad two years later. The justification of the numeral is derived from the fact that when it was taken over by the Board from its immediate predecessor, *The Panoplist*, in January, 1821, it abridged the title of the preceding three volumes, *The Panoplist and Missionary Herald* to read as it does today. From the founding of the Board *The Panoplist* had been its unofficial organ; and as that was first published at the end of June, 1805, the volume numbering begins with that date. An entire holiday week spent in a fascinated examination of these 120 volumes was like attending a great missionary exposition of a century, in which not only the careful record of the American Board's work is given, but a far wider program is furnished the reader—the magazine was a sort of predecessor of the *Missionary Review of the World*, as it was itself a follower in the footsteps of the British periodicals, *The Evangelical Magazine*, and especially *The Missionary Register*, unofficial organ of the Church Missionary Society.

The history of the periodical reveals imitation of the best in this class of magazines during the initial stage of missions, and at the same time it modified and improved upon its models. From the first issue of the independent magazine in January, 1821, its contents became wholly missionary, in striking contrast to the minor emphasis of missions in *The Panoplist* and its predecessor, *The Massachusetts Missionary Magazine*, which it absorbed in 1809. The British periodicals had given other missionary news than that nearest to their special interests, and thus had widely informed their readers concerning the universal missionary program; the *Herald* did so at much greater length and with an enthusiasm lacking in the British magazines. Yet it did so realizing as early as 1823 that its Board's achievements were what are thus described: "Its beginnings, as is well known, were small, and the anticipations of its supporters not sanguine; but its resources and operations have regularly increased till, in respect to the number of its patrons, the amount of its funds, and the extent of its influence, it is entitled to a place among the principal benevolent institutions of the earth; . . . and it exerts a direct influence upon a multitude of immortal minds, among

THIS AUTHORITY SAYS:

"It would be calamitous to Foreign Missions to have the *Missionary Herald* merged with our home periodicals.

"Omitting innumerable items of importance, we would summarize briefly a few impressions of our Board's periodical for 120 years. Considered as a unit and as a magazine devoted solely to foreign missions—its Amerind work in its day was as 'foreign' and 'Heidenmission' in character as that in Asia and Africa—it excels the output of any other similar publication in America or Europe. Others have surpassed it at times and in certain directions, but not continuously and as a unit. Excepting one American interdenominational, and one international missionary periodical, both of them differing in scope and constituency, the *Missionary Herald*, in my opinion, outranks any other denominational magazine in its high average of continued excellence and interest.

"And in its climacteric form of 1924—if that year's output were suitably bound and became a table book in our homes, it would amaze many and would make our children interested in, and perhaps devoted for life to, the Foreign Missionary Cause."

Pagans, Mohammedans, and Jews, and an influence both direct and reflective, perhaps upon a still greater multitude in this Christian land."

This record, which seems to the present writer justified by facts, was made within thirteen years of the organization of the American Board, and with a force which at that time consisted of seventy-one missionaries and fifty-four "female helpers," including a few single women.

The periodical was the main agency for stimulating this missionary zeal; but there were also from the beginning "Cent Societies" of women pledged to give a cent a week for foreign missions, and there were many organizations locally tributary to the main Board, contributing to and allured onward by this same organization. Its editorial board made the reader of the *Herald* an enthusiast without doubt, as he devoured the particularized and graphic accounts of the pioneers, quite as interesting among our American Indians as in the unknown fields of Asia, Africa, and the Pacific Islands. Movies were wholly unknown, but the best sort of "thrill" was experienced by subscribers, who not only wholly repaid the Board for its cost, but actually made the *Herald* a source of considerable income. Its subscription price was, in 1821, $1.50 a year; and yet one young enthusiastic "female" in that year secured sixty-five subscribers, and in addition raised $1,000 for the Treasury of the Board!

We had noted a number of the most important developments in the history of the American Board; some of the great personalities as they emerged among the body of missionaries and in the secretariat; a few of the outstanding successes and discouragements of the missionaries afield; the plans for advance, sometimes accompanied by later abandonment; the missions which had to be relinquished during last century; and in the case of the Hawaiian Islands, the devolution (sole instance in the Board's history) of that glorious mission. But after we saw the editorial announcement that Dr. Cary had been going over the files to select and publish such items from month to month, none of these can be hinted at. Perhaps, however, a few general features may be mentioned.

With the passing decades the early narrative style, due to the old plan of publishing detailed journals of exploration and of daily work on unfamiliar fields, has found less and less place, with a consequent loss of interest. It is true that today we have a wider knowledge of mission lands which have ceased to be foreign and hence unfamiliar; yet the sophisticated reader and patron of the movies knows as little as our fathers did of the actual life of the common folk of mission lands, and would be just as interested in the details of missionary operations as were they. Our women's societies are retaining more than the *Herald* has done that source of missionary interest and enthusiasm. We gladly note that its new editors—in the plural number and including the feminine gender also—are returning to some extent to that old method of interesting missionary givers as well as the uninterested.

The old *régime* found space also for an outline statement of the facts brought out at the Annual Meetings, including important papers by the Secretaries, notably those by Dr. N. G. Clark and one of Dr. Barton's early efforts in this direction, in 1896, in which he showed his fitness for succeeding Dr. Clark in his care for the Japan Mission, at least in its statesmanship. They may not be deemed good copy today; but as consigned to cold storage in the unread Annual Report they are well-nigh useless; and if published at the end of an issue, they are surely more likely to be read—we refer only to the more important ones and hence those most likely to be republished.

The earlier history of the periodical shows that space was afforded for matters that required it, either for the purpose of interesting readers, or of advocating a cause—as Dr. Alden's paper setting forth the value of the now obsolete "Missionary Concert," the best argument for it that we have ever seen and possibly strong enough to revive it in our almost prayerless day; or space for the leisurely and forceful presentation of a bit of history justifying and evaluating such a work as ours for the American Indian, so finely embodied in Dr. Means' wonderful paper of 1882 when we gave over that work to others—or rather when the Indians themselves folded their tents and stole away from our Board to the Presbyterians.

In recent years no missionary periodical, except general ones like *The Missionary Review of the World, The Church Missionary Review, The East and the West,* or the *International Review of Missions,* has space for any extended articles, as they must never be longer than a page or two of large print. Happily the past two years show signs of a reversion to the earlier plan of the *Herald.*

While the title-page of bound volumes still carries the announcement that other interests than those of our Board are to be found in the *Herald,* there is noticeable during the years a decreasing mention of world-wide missionary operations, so well recorded in earlier days. Here, again, the new order has revived that plan in Dr. Patton's spicy and telling items found under the caption of "Our World Window," a most valuable and readable monthly summary of missionary news and progress.

Borrowed from the English periodicals by *The Panoplist* and *Massachusetts Missionary Magazine* was a large emphasis of Biography, both of missionaries and of mission converts. The latter especially is almost forgotten in our missionary periodicals today—largely because such articles consume space. The late Dr. Warneck of Germany knew their value as well as did our fathers, and put them in frequent Beiblatt articles in his *Allgemeine Missions Zeitschrift,* as we might do, if space cannot be found for them otherwise. It is life at close range that caused our mothers to turn to those sketches so eagerly, and that before their day made Susannah Wesley so eager to teach her sons through these "living epistles" the glory of the foreign mis-

sion work, one source of the wonderful record of the Wesleyan Missionary Society's foreign activity.

Probably the earliest strictly missionary picture found in such literature is a really good cut found in the 1816 volume of the British *Missionary Register.* The *Herald* attempted to use that method of visualizing missions from 1825—two woodcuts of a Hawaiian funeral—and subsequently continued it with cuts often very crude and misleading. In 1867 they were used monthly, and later with increasing effect. The first ghostly half-tone illustration appeared in 1884, to be improved upon continuously, until today, when they are superbly executed and wisely chosen—a journey around the world each month, almost, in picture land. Another form of illustration, missionary maps, was effectively used in the earlier issues, often being engraved and carefully made. The climax was reached in 1867, when sixteen copper plate maps of our fields were part of the volume; and the finest single map in the *Herald's* history was Ravenstein's of South Africa, with Stevenson's notes thereon, found on pages 260–61 of the 1884 volume. In this respect the productions of the last decades are distinctly inferior to maps of earlier publication.

Omitting innumerable items of importance, we would summarize briefly a few impressions of our Board's periodical for 120 years. Considered as a unit and as a magazine devoted solely to foreign missions—its Amerind work in its day was as "foreign" and "Heidenmission" in character as that in Asia and Africa—it excels the output of any other similar publication in America or Europe. Others have surpassed it at times and in certain directions, but not continuously and as a unit. Excepting one American interdenominational and one international missionary periodical, both of them differing in scope and constituency, the *Missionary Herald,* in my opinion, outranks any other denominational magazine in its high average of continued excellence and interest.

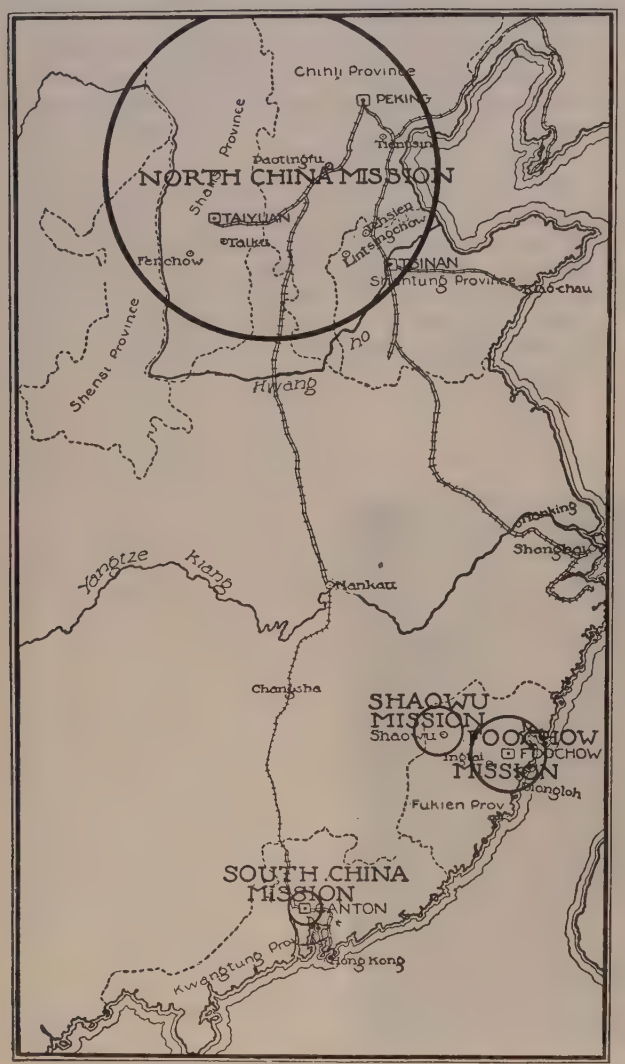
And in its climactic form of 1924, if that year's output were suitably bound and became a table book in our homes, it would amaze many and would make our children interested in, and perhaps devoted for life to, the Foreign Missionary Cause. It would be calamitous to foreign missions to have the *Missionary Herald* merged with our home periodicals.

THE MAN WHO RAN THE CONVENTION
James L. Barton, in his Boston office

OUR FIELD AND WORK IN CHINA

THE work of the American Board and Woman's Boards in China has grown steadily, and grown to such dimensions that it would be quite impossible to give here any adequate account of it.

The American Board entered China in 1829, when Elijah C. Bridgman sailed for Canton. David Abeel, S. Wells Williams, Peter Parker, Dyer Ball followed Dr. Bridgman and laid foundations at Canton, Amoy, and Shanghai.



THE AMERICAN BOARD'S MISSIONS IN CHINA

These circles do not necessarily indicate the relative value of the various missions, but they do suggest comparative sizes in area.

The *Foochow Mission* was the first to have a continuous history. It was founded in 1847. It centers in the city of Foochow, the capital of Fukien Province, opposite the Island of Formosa. The early missionaries came from Siam, where they had been working among the Chinese. They were glad to get into China proper when five treaty ports were opened in 1842.

The *North China Mission* began in 1860. It originally comprised the work begun in Chihli Province with the ratifying of epochal treaties in 1858. It took on work in Shantung Province in 1880, and three years later expanded to include the Shansi Mission, the work of which began in 1882. It is now the largest single Mission of the American Board, with its three districts named for the three provinces it serves—Chihli, Shantung, and Shansi.

There used to be a South China Mission. Although given up as an organized mission a few years ago, it remains a center of American Board activity, as missionaries of the American Board and the Woman's Board of the Interior continue to represent the Congregationalists in union enterprises.

The *Shaowu Mission,* beginning as a station of the Foochow Mission, was officially opened as a mission in 1918 and set off as a separate field. It has now two occupied stations in the bandit-infested hill country of Fukien Province.

The first missionary in China of the Woman's Board of Missions, Miss Mary Andrews, began work in Tunghsien in 1868. The first missionary in China of the Woman's Board of Missions of the Interior, Miss Mary Porter, began work that same year in Peking, while Miss Jean Brown and Miss Laura Jones became Woman's Board of Missions for the Pacific missionaries in 1903 in Foochow and Paotingfu respectively.

THE INSTITUTIONS OF THE BOARDS

FOOCHOW MISSION

Foochow (1847). Foochow College (A. B.); Davis Memorial Kindergarten (B.); Wenshan Girls' School (B.); Woman's Bible School (I.); Mission Hospital (A. B.); Kate C. Woodhull Hospital (B.). Union Institutions: Fukien Christian University, Union Normal and Middle School, and Union Theological Seminary (A. B. coöperating); Union Kindergarten Training School (P. coöperating).

Diongloh (1865). Abbie B. Child Memorial School (B.); Boys' Academy (A. B.); Women's School (P.); Hospital—also Hospital at Pagoda Anchorage (A.B.).

Ingtai (1864). Boys' Academy (A. B.); Girls' School (I.); Hospital (A. B.).

SHAOWU MISSION

Shaowu (1876). Bible School for Men (A. B.); Elizabeth Sheldon Lombard School (I.); Han Mei Middle School (A. B.); Walker Memorial School (I.); Men's Hospital (A. B.); Sarah Parker Hospital (I.).

Kienning (1922). Girls' School (I.); Hospital (A. B.).

NORTH CHINA MISSION

Chihli District

Tientsin (1860). Boys' Boarding School (A. B.); Look-up-to-the-Mountain School (B.).

Peking (1864). Bridgman Academy (I.); Girls' Primary Boarding School (I.); Yu Ying School (A. B.). Union Institutions: Peking University (A. B. coöperating), including Yenching College (I. coöperating); Union Bible Women's School (I. cooperating).

Tunghsien (1867—suburb of Peking). Charles E. Jefferson Academy (A. B.); Goodrich Girls' School (B.); Lu Ho Grammar School (A. B.); Hospital (A. B.).

Paotingfu (1873). Annie Gould Memorial School (B.); Boys' Boarding School (A. B.); Mary Morrill Woman's School (B.); Broaden-Your-Knowledge Court (B.).

Shantung District

Lintsing (1886). Boys' Boarding School (A. B.); School of Many Friends (I.); Elizabeth Memorial Hospital (P.).

Tehsien (1914—Pangchwang, 1880). Grace Wyckoff Memorial School (I.); Porter Middle School (A. B.); Porter Hospital for Women (I.); Williams Hospital for Men (A. B.).

Tsinan (1920). Shantung Christian University (A. B. coöperating).

Shansi District

Taiku (1882). Alice Williams School (I.); Oberlin-Shansi Academy (A. B.); Precious Dew Girls' Boarding School (I.); Smith-Barton Hospital (A. B. and I.).

Fenchow (1886). Atwater Memorial School (A. B.); Catherine S. Harwood Theological and Bible Training School (A. B. and I.); Lydia Lord Davis School (I.); Middle School for Boys (A. B.); Harwood Memorial Hospital (A. B.); Kate Ford Whitman Hospital (I.).

Canton, South China. Union Theological College (A. B. coöperating); Union Normal School (I. cooperating).

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of January				For Calendar Year to February 1, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$215,131.00	$219,823.00		$4,692.00	$834,022.00	$817,424.00		$83,402.00
W. B. M.	43,097.00	37,594.00	$5,503.00		295,805.00	297,378.00		1,573.00
W. B. M. I.	21,274.00	28,992.00		7,698.00	173,131.00	195,020.00		21,888.00
W. B. M. P.	5,273.00	4,494.00	779.00		37,405.00	30,809.00	$6,596.00	
C. E. S.	40,241.00	41,643.00		1,402.00	117,690.00	121,162.00		3,472.00
C. B. Society	63,566.00	64,711.00		1,145.00	186,139.00	186,512.00		373.00
C. H. M. S.	57,363.00	66,945.00		9,582.00	203,705.00	224,906.00		21,201.00
A. M. A.	108,712.00	106,561.00	2,152.00		331,056.00	330,323.00	733.00	
C. S. S. E. S.	17,754.00	17,891.00		137.00	66,722.00	67,415.00		693.00
C. B. M. R.	24,817.00	18,404.00	6,413.00		87,677.00	65,654.00	22,023.00	
Annuity Fund	9,412.00	6,655.00	2,757.00		24,907.00	20,226.00	4,681.00	
Foundation	24,991.00		24,991.00		53,983.00		53,983.00	
Totals	**$631,631.00**	**$613,713.00**	**$42,595.00**	**$24,656.00**	$2,412,242.00	$2,356,829.00	**$88,016.00**	**$132,602.00**

SO OUR MISSIONARIES WRITE

DR. ISABEL H. CURR, INUVIL, CEYLON

"We rejoice today and thank God for the fine new Nurses' Home which our nurses are enjoying. And it is not a bit too large for the number we have at present. It is a beautiful two-story building, the first at Inuvil, with dormitories and sitting-room upstairs and a nice veranda all around. We celebrated the opening, and also our Twenty-Fifth Anniversary, on the 24th of September, the day on which the hospital was first opened. Rev. William Dickson very kindly came from Madura to preside on the occasion, and Lady Bertram, wife of the Chief Justice of Ceylon, came all the way from Colombo to declare the building open.

"We were very glad that Government gave us a grant of Rs. 12,500 towards our Nurses' Home extension; this is half the estimated cost of the new building, and the other half is subscribed for by the people out here. We are also delighted that we are soon to have a little chapel for the hospital. It is being built entirely by Mr. Alfred Mather in memory of his saintly father, William Mather, who used to take great interest in the hospital.

"We very much need electric lighting for the hospital. It is rather difficult to do operations at night, with only the light from lanterns, as we have often had to do these many years."

MISS NORA BROCKWAY (B.), TRAINING COLLEGE, MADRAS, INDIA

"Our students are learning much from Miss Chandler's Kindergarten. It is their psychological laboratory; they see instincts in full play; they observe the learning process and methods of teaching elementary subjects, and it provides an example of social service.

"I did not envy Miss Chandler the task of educating the little wild, naked things whining, yelling, and squabbling round my window. But these same little hooligans have turned into busy little workers and jolly little playmates in the new school. It is the most interesting part of our establishment and I wish I could pay longer visits to it.

"Before the school opens at nine o'clock, the children are all playing nearby. Most of them are clothed, but one prefers to keep his garment neatly folded under his arm ready to put on when the bell rings. At a chance visit later I find some boys busy with woodwork in the corner, cutting up old packing cases and making stools and boxes; other children are knitting wash cloths for their own use; others are making clay marbles and little bags to keep them in. . . . Playtime brings the greatest delights of all, with trees to climb and a swing and kiddy car to play with in the big garden.

"The school is not easily paralleled in Madras City, and to students and visitors it seems wonderful. Two teachers who visited it said to their head mistress on their return: 'Miss Chandler talked Tamil to the children all the morning, and *so softly*, but they did everything she wanted.' Another comment was: 'To think Miss Chandler will take the sweeper's child, whom we can hardly bear to touch, and wash her and cut her hair!'"

REV. JOHN X. MILLER, PASUMALAI, INDIA

"Our Pasumalai-trained men are in great demand throughout the Tamil country, as they have made a good name for themselves. We are glad this is so, and whenever possible we are glad to supply the need of other missions as well as our own. It is often a temptation to our men to go elsewhere, as by so doing they get better pay. Fortunately our workers are loyal and remain with us even at great sacrifice. This is part of what we like to call 'the Pasumalai spirit and ideal' and we make much of service and sacrifice in the training of our workers.

"There is much more of this now in evidence amongst teachers and students, and I am sure the Boy Scout Movement, which is growing rapidly throughout India, is a great aid to this end.

"Hundreds of teachers and catechists came here in September for the Pasumalai Institutes—a course of lectures and class work which we give annually for the benefit of all workers in the district. While these were going on we were holding the annual conference for laymen and ministers, and discussing practical problems connected with the life and work of the Church. Delegates came from all parts of South India and all Protestant churches, coming with great eagerness and zest. We want to stimulate constructive thought and to give to India the type of church best suited to her needs and temperament."

MR. AND MRS. WENDELL W. LORBEER, NEW MISSIONARIES AT GUADALAJARA, MEXICO

"We like our new home, our work, our co-workers, and the boys of the Colegio Internacional. One needs to have patience with the slowness of things, but this comes with further acquaintance with the boys and the work of the mission. After numerous contacts with the boys one realizes how the mission school is gradually changing their characters. The boys who have been in the school several years are those we can trust to do right, not only in the classroom, but also in play and social life."

REV. CLARENCE S. GILLETT, SENDAI, JAPAN

"A short while ago one of the four Sunday School Institutes for all Japan was fortunately held here in Sendai. More than a thousand children from all denominations attended the Sunday afternoon rally. The head of the National Sunday School Association asked them to hold up their right hands. 'Your right hand,' said he, 'is the hand of America's Sunday School children. Now hold up your left hands—these are the hands of Japanese children, aren't they? And thus we can shake hands with our friends across the sea.' Amidst much laughter and fun, two thousand hands clasped in a gesture of friendship.

Not so bad, was it?—thanks to the man who thus helps to give some idea of the enormous size of the temple. Higashi Hongwanji, Kyoto, from the "gate."

"I remembered as I saw this a pilgrimage of school children to the West Branch temple in Kyoto. The little boys in their dark-blue or gray pleated skirts dropped off their wooden clogs, knelt on the matting covered floor, clapped their hands the prescribed three times, threw a penny inside the railing as their offering, stood a moment, and departed. The little girls followed. The great quiet room was dim with light filtering through paper sliding doors.

"And a little scene in a Tokyo temple came before my eyes—a woman coming in leading a lovable tot of three years. As she prayed he looked about in amazement, suddenly bowed his head, clapped his hands three times, then looked up with the dearest smile and a childish query in his eyes. How my heart rose in my throat as I had watched! Was this all the Sunday School he would ever have?"

MISS ANNE E. GORDON (B.), OLD PHALERON, ATHENS

"Aside from the refugee question, Greece itself needs us to help it to higher ideals of education and *life*. Not only do the people need the help of the American missionaries—they *want* them. After having seen American mission schools in operation for almost two years in Athens, and much longer in Salonica, the thinking people are anxious not only to have these schools continue, but to have them increased in number. Our school or College for Girls is filled this year to more than a proper limit of its capacity, and more applications were made for admittance than could be accepted.

"The change in the attitude of the clergy of the Orthodox Church toward a foreign school which teaches the Bible as well as secular subjects is little short of miraculous. As late as 1922 the Government refused to permit Bibles translated into modern Greek to come into the country. . . . A few weeks ago we received a visit from the Archbishop of the Island of Syra. He came garbed in his full regalia and looking every inch the Archbishop, for the sole purpose of expressing his appreciation of the work being done here and of begging the Americans to establish a school in his diocese. He said they would provide a building and contribute toward the support of such a school. Schools where boys and girls will be trained to be efficient Christian homemakers and leaders in their communities are very necessary for the present and future welfare of Greece."

HELEN R. HIEB, FOOCHOW, CHINA

"When I was in Seattle I met probably the handsomest Chinese I have ever seen—a young man, Donald Siek, so we would call him, who had recently come to take graduate work in the university there. In Foochow I met his wife Katherine, who is one of the leaders in the work for the Bible-women. Gradually I have learned their story. Donald and Katherine were both educated in the Christian schools of the mission, and theirs was a real love affair—not an arranged marriage, as is the custom. Always had they longed to go to America to study—each had studied at the great University of Peking, where Donald graduated. Finally their dream seemed coming true—after this fashion: When their little girl was three weeks old Donald bade good-by to his wife and child, and amid the turmoil of war set forth to America, the land of universities. Not many American girls would make such a sacrifice.

"Characteristic of Katherine is the letter she wrote to a missionary friend in America, in which

she said: 'We have named the baby Little Boat, because we hope some day she will be a little Ferry-Boat to ferry people over from the Bad to the Good.'"

Photo by Henry A. Jessop

NEW BUILDING COMPLETED JANUARY, 1924

HENRY A. JESSOP, UMZUMDUZE, NATAL, SOUTH AFRICA

"It was early in March that I visited our work at Idududu with Mr. Atkins. It was shortly after he had taken over the work of Primary School Supervision and we were both anxious to see the new building which had just been completed a few weeks before. The history of this little station goes back just fifty years, when two native Christians from the larger mother church, Amahlongwa, set up a small sphere of work all their own. It is high up in the Natal hills, about fifty miles south of Durban, and one can stand on the site of the new building and look for miles in all directions. The name itself means a 'dull thudding,' and there is said to be somewhere in the vicinity a hollow place underground over which this noise may be heard if one steps there.

"The old school, which served also as church, was put up by Supervisor Mr. Harris two years after the work was started, and for a half century has done good service. It is worthy of note that the missionary did the work with his own hands. It recently got to such a dilapidated state that something to take its place was imperative. The new house was taken under contract and erected by a native builder, who received his training at Amanzimtoti Institute. He had only a ground sketch with dimensions to work from, and no help otherwise. What the missionary did himself before, the trained native is doing today. It is significant of the way our people are stepping forward along all lines—and building a Christian civilization of their own. And what has been done at Idududu is going on in other parts of the field. The old order passeth and we must think of our Christian natives no longer as children. They have come well into the adolescent stage and are taking a larger share of responsibility in all programs of work."

REV. J. RIGGS BREWSTER, SALONICA

"Vast congregations eagerly listen to the Word, and crowds of school children await an opportunity for study. Because of the present refugee conditions, this branch of our work must continue to be of the pioneer type. Yet among these refugees are the corner stones and pillars for Christian work, to be used in the great Reconstruction just ahead.

"In Katerina over a thousand evangelical refugees have built, with some help, eighty houses. They have a thriving young men's Sunday Club, two women's Bible classes, a growing Sunday School. Their pastor, John Anastasiades, is following St. Paul's example, and working with his own hands in order to serve his people in their extremity. They need a church building large enough to seat 1,500 people. Out of their poverty they are contributing one-tenth of all their income from their fields.

"The first Berean Bible class was instituted some 1900 years ago. Refugee Greeks in Berea today are interested in the Christianity of the New Testament. They have enjoyed the services of a young student from the American School of Religión in Athens the past summer. This student's father promises that, if his son enters the ministry, he will support him as preacher and evangelist in the Berean field for as long as he (the father) lives. This from a refugee who six years ago was being held for ransom by Turkish bandits in the Pontus mountains!"

REV. ERNEST T. SHAW, PEKING, CHINA

"We are mercilessly examining our schools (mission) to discover what removable weaknesses and faults they have. In an effort to improve the quality of teaching in rural schools, the different missions in this province are exerting themselves to establish a school for the training of country teachers and other religious workers. Our own Peking-Tunghsien Station has also added to its administrative staff a very capable Chinese supervisor, who is doing much to bring up the standards of the schools.

"The Christians in the village of Lou Tsun have made steady progress, although from the beginning they have had no regular salaried worker, but have carried on by themselves, with the help of only an occasional visit from an outside preacher or missionary.

"They maintain their school for girls . . . although as winter advanced and war made the cost of coal prohibitively high, the poor little girls, with bound feet and too few clothes, suffered so from frostbitten hands and feet that the attendance dropped from twenty-six to sixteen.

"Under the leadership of the Christians and with the help of a loan from the International Famine Relief Commission, the village has started a very successful Rural Credit Society, with a membership of a hundred and fifty."

FOR THE CHILDREN

ADVENTURES OF A "MA–MA" DOLL

For the Very Little Ones

(*With acknowledgments to Miss Cleora G. Wannamaker, Kindergartner, Peking.*)

"Dolly, do you know you are doin' away?" said a very little girl whose name was Esther. She had a "Ma-Ma" doll 'most as big as she was. She hugged and kissed it. Then she put it in a little box made all cumfy like a bed with soft tissue paper.

"Dood-by, Dolly dear!" she said. "You're doin' on a ship way, way off to my Auntie in China. She's lonesome for me, so I fought my dolly would be a tumfort. Dood-by!"

Dolly shut her big blue eyes and went to sleep. She slept and she slept till the ship got to China. Then Auntie waked her and took her out of her box. She put on her pretty hat and coat and took her out walking. What lots and lots of people there were on the street! They looked and looked at Dolly and Dolly looked at them.

"Mamma!" she said, right out loud, she was *so* surprised to see the funny clothes the people wore, and their hair braided in pigtails down their backs. Everybody laughed to hear her say "Mamma," for dollies in China can't talk.

"She hungly," said a black-haired boy, and he tried to feed her. But Dolly didn't like the Chinese food.

"Now, Dolly, I am going to take you to my kindergarten," said Auntie. "The little boys and girls haven't any dollies at home and they will be so glad to see you." She took Dolly into a big room where ever so many little Chinese boys and girls were having such a good time with their busy-work and their games and their nice teacher. When they saw Dolly they came running as fast as their little legs would carry them, and made little bows and said, "Wan Chiao Shi." "They are saying good-morning," said Auntie. So Dolly tried to be polite and said, "Mamma."

"It's a bird outside talking," said a little boy. He couldn't believe that a dolly could talk.

Every little girl and boy held Dolly for a few minutes. They held her so carefully, hugged her softly so they wouldn't hurt her, and stroked her pretty American dress. They loved her right away; they didn't have pretty dollies at home to love.

"Can't we keep her in the kindergarten always?" they asked.

"No," said Auntie. "She has only come on a visit. But perhaps some little girls in America will send a dolly that we can keep in the kindergarten for you to play with when you are at school."

"I'll tell you," said a little girl. "Let's make some Chinese clothes for Dolly, so when she goes back home the little girls in America will know how we dress and how well we love dollies."

So they did. But what other good times Dolly had we will have to tell some other day.

CROSS-EYED LI AND THE DOCTOR LADY

(For Older Children)

BY ANNE M. PENDLETON

Who visited her sister, Dr. Lois Pendleton of Tehsien, for six months

Cross-Eyed Li did cross-stitch for a living—she does yet. Her disposition was as cross as her eyes, poor thing! If *you* saw everything crooked all the time you'd be cross, too. And if you had to do cross-stitch and nothing but cross-stitch all the time—and goodness knows it's hard enough to do cross-stitch with straight eyes, let alone crooked ones—why *you'd* get cross, too. And Cross-Eyed Li had a terrible frown—it wasn't a bit pretty, but her eyes just *made* her frown.

Well, one day the Doctor Lady found her. And she put on her a pair of glasses that made the crooked eyes see straight. Cross-Eyed Li looked through her glasses; she looked long and hard at the sweet face of the Doctor Lady. "Why, Lady!" said Cross-Eyed Li, "you're *smiling!*"

And then—wonder of wonders!—Cross-Eyed Li smiled too, and instead of shuffling along and looking hard where she was going, Cross-Eyed Li, with her glasses, stepped off and down the stairs like a million dollars. Think how dreadful it would be to be like poor old Cross-Eyed Li, and never know that people smile—just one smile, one kindly smile, has a million dollars beat a mile. And just think how *one* pair of glasses and a kind missionary Doctor Lady to fit them changed a cross, unhappy girl to a happy, happy, pretty, useful one!

A CHINESE WOMAN'S PRAYER CALENDAR

Suggested by the Committee on Christian Literature in China
We give a free translation of the Chinese

When opening the door in the morning: "Open the door of my heart, Lord, that I may receive Thee."

When lighting up: "Shine through me, Lord, today."

When preparing tea: "Steep me in Thy love. Set my heart on fire."

When sweeping: "Clear away the bad in me."

When watering plants: "Send showers of blessing, that I may be a blessing to others."

When washing clothes: "Wash me as white as snow."

METHODS AND PROGRAMS

WHY NOT A MONTHLY CONCERT?

Many of us are still paying our debt to the "monthly concerts" held in our childhood and youth. 'Tis true it was a simpler task than now to catch the youthful mind. That same old monthly concert, however, may still have its values for getting the church family together, and stimulating the spirit of missions in the community.

A CONCERT ON CHINA

At any rate, why not try an old-fashioned monthly concert based upon this March Number of the *Herald?* Why not name a certain Sunday or weekday evening when all the churchgoers, young and old, shall meet for "a sale of new China" or "a Chinese chow-chow," or "an old-fashioned listening in on China," or, better still, "a concert on China"? We could supply extra *Heralds,* if desired, at five cents each,—in stamps. Or, if you would like to help meet the cost in full, five two cent stamps.

SELECT AND DRILL THREE TEAMS

If this appeals to you, then select your leaders and your teams several weeks before the event, and see to it that they are drilled in both knowledge and method.

Most of the worthwhileness of this "Concert" centers in the effect of sound preparation on the part of the participants. If no one else profits, your teams surely will. Inspire yourself with the thought that some individual who enters into the task now may some day be among the called and chosen. Stranger things have happened. The one who writes this was caught in this very way. He was a member of a Concert Team on Japan—and later he woke up in Japan a missionary!

You will need at least three teams: a field group, a work group, and a result group. The "field" team will search the March *Herald* for all the facts it can glean regarding China as a field and as our field of labor. The "work" team will note not where we labor, but what we are doing and how. The "result" team will sense and report upon the effect of Christian missions in China.

SUGGESTIONS FOR THE TEAMS

Each team and its leader will want to study and report in its own way. Here is a chance for the initiative of genius. Get your data and present your facts in the most telling manner possible. If there is to be anything done in a light vein, such as a spelling match or a competitive map drill or knowledge test, let it come early in the meeting. Nothing should be heavy, of course, but let the serious enthusiasm of the real Christian prevail.

For the Field Group

The field team will naturally make a map of China and locate the various missions of the American Board. Give the dates of the founding thereof, too, but leave the institutions to the work group.

Let the field team also bring out the natural beauty of some parts of China, as at Mien Shan, which, seen on the cover, is described by Miss Chatfield in an article. Read Alice Brown Frame's bit of local color. Look through the *World Window* for some facts about China, and keep an eye out for any illuminating facts named in articles and letters from the field.

For the Work Group

The team on work is also a team on workers. Not only should it locate the institutions of the American Board and Woman's Boards, name and explain the different types of work, and picture the life of a mission station, but also should it "play up" some of the missionaries. There is Lucius Porter, for instance, who writes about the prep school; Paul Reynolds on the country pastor; Charles Stanley, who refers to the station class; Jean Dickinson, who reveals the social service "urge" of the missionary; Robert McClure on getting back; and many others who though unnamed here are of real moment in this issue. This list includes, of course, those referred to in *Personalia.*

Let this team be sure to point out the variety, the diversity of mission work today. Most people deem us pulpit preachers only or wandering evangelists. Little do they dream of the "science of missions."

The Result Group

On this team depends the spiritual success of the "concert." Let it be selected with care. Assign parts only after much prayerful thought.

Some one should absorb the editorial on *anti-foreign resolutions,* and perhaps present the argument against mission schools as an advocate before the Court or Jury. He or some other could search the March *Herald* through for other arguments that seem to question the unwisdom of missionary work in China. For example, the artic'e on *the proper*

Christian attitude toward present events in China hints at the baneful influence of Marshal Feng on China because he poses as a "Christian" general. Possibly there is a talking point here against the product of Christian missions.

Then let the defenders of the faith plead their case. There is no end of material: Professor Scott's four heroes, Florence Sutton's contrasts, Grandma's Bandit-Fighter, Westward Ho, some editorials, and Cross-Eyed Li. These stories can be told or read.

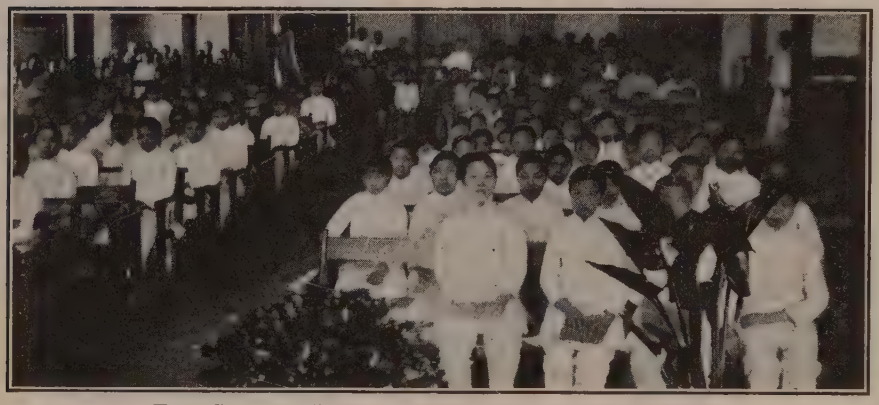
Naturally, at the close the inspiration of the Washington Convention must be brought in to force home the argument. Have several quote rapidly from the *Quotable Utterances* of the Convention, ending up with what President Coolidge thinks and says.

Then at the end let some one describe the commissioning service of Dr. and Mrs. Parsons, now *en route* to China, emphasizing the impressiveness of the moment when the President of the United States insisted upon walking down the aisle with Mrs. Parsons, the missionary.

Then at the end, let all the teams lead off in the few responses used at the commissioning service in Washington, the people taking part, too.

Now this program, with hymns, could well run beyond the time limit. You must see to it that the meeting does not drag on into the night. Authorize less material rather than more. Err on the side of too little. Give each team a definite time limit. "Spicy and speedy" is your motto.

And may God bless you and your church!



THE SUNDAY SCHOOL WHERE THE STUDENTS HELP
Wenshan School, Foochow, China

INDUSTRIAL WORK FOR WOMEN, NORTH CHINA

THE HOME BASE

The American Board

HONOR TO WHOM HONOR IS DUE

In another section of the *Herald* will be found an account of the unusually impressive commissioning of two of our young missionaries by the church which is to assume their support. This is the First Church at Washington, and the missionaries are Dr. and Mrs. Edward T. Parsons.

Another church and a missionary couple which have been brought together within the last month is that of the First Church in Madison, Wis., and Rev. and Mrs. Harwood B. Catlin, now at Johannesburg, South Africa. It is not surprising that one of the first things which Rev. Robbins W. Barstow, pastor of the church, felt must be undertaken by his church should be a closer tie with some missionaries on the field. His own experience in Turkey has made him all the more keen for it. This, too, is bound to prove a delightful and inspiring relationship.

With these recent additions there are now three hundred and two missionaries supported in whole or in part by churches. The inspiration and intimate interest generated by this relationship accounts in a large way for the generous giving of these churches. On the other hand, the splendid achievements of the missionaries themselves are the more possible because of the prayers and love of the supporting churches at home.

Twenty-one missionaries are supported wholly or in part by individuals. This is a supreme type of joy which, of course, can come to only a limited number, whose resources are sufficiently large to allow them this investment in the Kingdom.

It will be of interest to a great many of our people to note how this idea of the churches supporting missionaries arose. According to the authorized "History of the Board," which was written by Dr. Strong, it is recorded that a special effort was made in 1894 to increase the receipts in an effort to match the growing expenditures connected with the progress of the work. In order to arouse the churches to the imperative demands, a number of new plans were devised. Among these was one called the *Forward Movement,* which in 1898 was inaugurated under the conduct of an advisory committee appointed by the chairman of the several district committees. The particular purpose of this movement was to interest individuals or churches or groups of churches in the support of assigned missionaries. For three years this particular plan was pursued with energy and success by Mr. Luther D. Wishard. This supplementary movement, however, was, in 1905, merged into the general work of the Home Department and since then has not been thought of as a separate part of the work. Each year as the new missionaries go out they are affiliated with churches where there are either intimate personal reasons for such relationship or a special readiness on the part of a church for a larger task.

Although this was the first concerted effort to bring missionaries and churches together, special mention should be made of what was done in the North Church in New Bedford as early as 1891. Because of local conditions there had been decided prejudices against missionaries—the latter had objected to the liquor sent to the islands of the seas, which was shipped in barrels made in New Bedford. The Rev. John A. MacColl, who became the minister of the church in January, 1890, realized that these prejudices could not be overcome in any ordinary way.

Dr. Henry Martin Dexter, a member of the church, had, however, maintained through the years an interest in missions which crystallized in an annual and generous gift to the Board. This saved the record of the church.

Mr. MacColl's theory was that if the church could come into personal relationship with a missionary and his wife, the prejudice would largely disappear and the streams of generosity be opened. On his way back from the Annual Meeting of the Board at Minneapolis in 1890 he met Miss Belle H. Richards, who was soon to become the wife of Rev. Fred R. Bunker, an appointee for service under the Board in Africa. They were invited to visit in New Bedford in January, 1891. As a result of their visit and the wise and tactful handling of the matter by Mr. MacColl, contributions toward the support of the Bunkers were secured and increased fivefold that year, continuing to increase year by year. This relationship was maintained with most beneficial results both to the church and to the Board during the seventeen years of service which Mr. and Mrs. Bunker gave on the field.

This bit of history, so significant in its outcome, is not sufficiently known, or, if known, appreciated. Even at this late date full praise should be given to Mr. MacColl and to his fellow-workers in the First Church of three decades ago for leading the way toward a new and vital method of supporting the work of the Board.

A Folk Game in Gymnasium of Wenshan School, Foochow

A modern gymnasium pavilion, a trained Chinese physical instructor, and a school nurse are a part of the equipment of the Wenshan Boarding School for Girls (B.) at Foochow. There are plenty of bound feet left in China—millions of them—but there are more and more educated girls who can run and play and who have never known this torture. Tuberculosis is China's most prevalent disease, and special effort is made in our schools to combat it through education and outdoor life.

Woman's Board of Missions

Mrs. J. Frederick Hill

In the passing of Ida Parker Hill, on January 25, the Board has lost a loyal friend, who has served it in an official capacity for over forty years. Only one member of the present Board of Directors, Mrs. E. E. Strong, antedates her in length of service. From 1884–94 Mrs. Hill served as corresponding secretary, and we find her name signed to sections of the annual foreign reports. In 1890 she was made chairman of the first Committee on Junior Work appointed by the Board. This was a committee of five, which arranged public meetings, prepared leaflets, and corresponded with Branches in the days before a Young People's Secretary was considered necessary. For eighteen years Mrs. Hill carried on the exacting work of Recording Secretary of the Board. For several years, until her late invalidism, she filled the important office of chairman of the Rooms Committee—the committee which has charge of the office personnel. Her loving interest in every employee, her gentleness, sympathy, and tact were unfailing.

Her family home was at Winchendon, Mass.; her school days were spent at Mt. Holyoke Seminary, and, after graduation in 1874, Mrs. Hill, then Miss Parker, went to Wellesley College as teacher of gymnastics, and served also as president's assistant. On her marriage to Mr. J. Frederick Hill, she established a home in Cambridge, where she spent the whole of her married life, and where she continued to live after Mr. Hill's death until her release came. Although she had no immediate relatives to mourn her going, the Woman's Board family feels keenly the loss of this much-loved member.

Help Wanted

The Woman's Board is calling for twenty-nine young women to fill important posts during 1925. We can speak here only of places where help is most desperately needed.

Two physicians are being sought for our two women's hospitals in India. At Ahmednagar we have a sixty-bed hospital, where last year about 900 in-patients and 9,000 out-patients were cared for. Through the transfer of Dr. Harriet Clark to the coöperative community work developing in Bombay, the hospital is left with Dr. Ruth Hume as the only physician. The call for a second physician is an urgent one.

At Madura we have a hospital with one hundred beds, where in 1923 nearly 1,600 new in-patients were received and 13,835 new out-patients. More than 2,500 operations, major and minor, were performed. Patients come from villages anywhere from twenty to one hundred miles away. The im-

portant maternity work is growing. At present, Dr. Harriet Parker Vaughan can give only part time, and a Russian physician, Dr. Shmotin, is employed to help during this emergency. A physician for term appointment is likely to go out this spring, but the need for a permanent physician continues to be imperative.

From every field come calls for teachers. Two kindergartners are needed. One of these would be located at Sholapur, India, where we have a Kindergarten Training School enrolling this last year thirty-five students, who find their opportunity for practice in the kindergarten with seventy-seven children. The head of this useful work, Miss Louise Wheeler, is faced with serious health problems, which make it necessary that another kindergartner should be found to relieve her and her associate, Miss Labaree. At Capron Hall, in Madura, we have a choice group of 600 Indian girls in all departments, from kindergarten to high school. The valuable work of the Kindergarten Training School is handicapped by the transfer of Miss Gertrude Chandler to the Union Training School at Madras. It is essential that a woman with the finest of kindergarten normal training should be appointed to Capron Hall at the earliest possible date.

Capron Hall is also calling for a high school teacher. About four hundred and fifty girls are enrolled in grades above the primary. Here is an opportunity for some eager young American woman.

Inanda Seminary, South Africa, is asking for two teachers; one trained especially for normal work and the other for industrial teaching. The Board recognizes five teaching positions at Inanda, only three of which are now filled, one of them by a veteran, Miss Phelps, who will soon be retiring. Inanda offers an opportunity for consecrated American teachers to train Zulu girls for positions in Christian leadership.

Perhaps the most desperate need in any one of our mission fields is at Smyrna, Turkey. The American Collegiate Institute is now wholly a Turkish school, enrolling boys and girls from the first grade up through high school. The mission calls for six American teachers for Smyrna. At present only two are there. A fact to remember is that no Christian instruction can be given in our mission schools in Turkey today. It is, therefore, of vital importance that the staff should be Christian in its influence; yet last year Miss Olive Greene had associated with her Jewish, Moslem, and French Catholic teachers. We cannot create Christian atmosphere under these conditions. Of the four teachers so sorely needed, one should be able to teach primary classes and one should be trained for physical education and club work.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, January 1–31, 1925

	From Branches and C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income From Investments and Deposits	Total
1924	$49,606.35	$3,156.39	$2,398.16	$936.49	$1,647.92	$57,745.31
1925	50,427.12	537.73	2,500.61	783.05	1,749.19	55,997.70
Gain	$820.77		$102.45		$101.27	
Loss		$2,618.66		$153.44		$1,747.61

October 18, 1924—January 31, 1925

1924	$86,709.04	$6,235.23	$4,132.95	$12,005.94	$4,171.69	$113,254.85
1925	85,943.07	4,779.28	4,063.32	15,374.71	4,489.22	114,649.60
Gain				$3,368.77	$317.53	$1,394.75
Loss	$765.97	$1,455.95	$69.63			

A Disappointment

The closing of another month brings us disappointment. Since the beginning of our new year, October 18, we have not made even a part of the gain of $3,670 which, according to our estimates, is needed to carry our work. Moreover, these three months show a loss of $1,586 when compared with a year ago. What is the significance of this? Surely not that the Branches have relaxed their efforts. Does it mean a lessening of interest on the part of our individual women in the great causes of Christ's Kingdom? We do not think so. Perhaps it is merely a reflection of business conditions.

As we turn for a forward look, what does the task ahead mean for us? It means a strong, steady effort all along the line. We must help our people to know what Christ does for the needy heart, the suffering body, and the restricted life of women and children the world over.

Plays with a Missionary Message

If you are looking for something different in the line of program material on China, why not try one of our new plays? We are fortunate in having an interesting variety of dramatizations from which to choose. One of the newest, "The Betrothal of Mai Tsung," was written by a Chinese student in Columbia University, with the help of some of her Chinese and American friends. It is a fascinating play, contrasting old and new customs in China. Another play, based upon industrial conditions, is called, "The Wheelbarrowful of Life"; a study-book, six high school sophomores, a missionary to China, and a Chinese-American mother—all contributed to the making of this effective, appealing play, which was written by Miss Mary Jenness, of Dover, N. H.

"The Flaming Torch" and "The Rock That Opened" are two dramatizations based on the study book "Ming Kwong, City of the Morning Light." Both were written by women in local churches who wanted to make vivid the study course. Mimeographed copies can be obtained by applying to our own Publications Department.

A charming play for children under sixteen is called "No Lantern for Wu Lee," showing the influence of the medical missionary. Further details concerning these plays and others will be found on the inside back cover of this issue.

Perhaps members of your Young People's Society would be glad to prepare one of these plays for your program meeting. Why not ask them?

Woman's Board of Missions of the Interior

Receipts for Regular Work, October 18, 1924—January 10, 1925

	From Churches and Auxiliaries	Non-Apportionment Thank-Offering	Other Sources	Miscellaneous	Income from Endowment	Totals
1924	$37,927.57	$3,158.18	$2,562.05	$4.15	$1,265.89	$44,917.84
1925	39,014.46	1,371.39	1,552.41	7,067.19	957.56	49,963.01
Gain	**$1,086.89**			**$7,063.04**		**$5,045.17**
Loss		$1,786.79	$1,009.64		$308.33	

The Legion of Unseen Comrades

A boy of my acquaintance was recently lamenting the fact that he received no letters, while all the grown-ups of the family had daily mail. "I wish I had somebody to write to," he said; "somebody who would answer!" Perhaps some boys or girls of your acquaintance would like some one to whom they might write—a boy or a girl in China or Japan. There may be some who are shut-ins, or who live too far away from a village to attend any clubs with other boys and girls. For all such we have a new children's society—The Legion of Unseen Comrades.

Two little sisters from Platteville, Wis., are our first members. One of them wrote: "I am very interested in the Japanese and the Chinese, because their customs are so very, very, very funny. Anna, my older sister, and I are members of the Junior C. E.—Mamma called our attention to the Legion of Unseen Comrades. Mamma is a member of the big W. B. M. I."

If some other mother has a little daughter who would like to join us, to read missionary stories, and to receive an occasional letter from the Lady of the Legion, the Children's Secretary, W. B. M. I., 19 South LaSalle Street, Chicago, would be very glad to hear from her.

Treasury Note for March

We gladly call your attention to the gain in our apportionment receipts for the last three months. Let us make it an increasingly large monthly gain, and so be able to know at the close of our half year that our school teachers and nurses have received the support we promised them.

We are not giving just to meet a certain per cent of $5,000,000, but to maintain on the field particular pieces of work which have been undertaken and developed by our missionaries with our approval.

They trust to us to furnish the promised money as our share in the "Business of Missions."

Up to date we have received $11,346.86 toward the "1924 Deficit." With all the special calls upon us, perhaps this is all we ought to expect. But we do hope that the "Small Gift" from the "Large Number" will raise this deficit by October, 1925. Remember, *50* one cent stamps from each of our 220,000 Congregational women in the W. B. M. I. territory will do it. We are encouraged by the gifts already received.

ALICE WILLIAMS' SCHOOL FOR MARRIED WOMEN, TAIKU, SHANSI
This school, and the Precious Dew Girls' Boarding School, are supported by the W. B. M. I.

Woman's Board of Missions for the Pacific

THE ADVANCING TIDE

Coming in it certainly is. Those who journeyed to the Fruitvale meeting in January surely realized this as they saw how the country suburbs of a few years ago had taken on the complexion of a great metropolis. To reach Oakland, they had come through large sections of country also astir with new life. The turn of the tide had come for Northern California.

ANNUAL MEETING OF THE CONGREGATIONAL WOMEN'S MISSIONARY SOCIETY OF NORTHERN CALIFORNIA

The in-coming tide was most apparent in this great meeting at Fruitvale. The registration came up to 201. We sat facing the memorial window bearing the name of Susan Merrill Farnam, Foreign Secretary of our Board through many formative years when her vision and courage, and that of her co-workers, carried forward our work in spite of great handicaps.

Mrs. Herman Swartz, the presiding officer, presented a wonderful program. The very atmosphere was dynamic. All the Association Secretaries were there save one; among them the representative of the remote and isolated Modoc district. We were captivated by the personality of the fine women working officially, as well as by the strength of those who made up the assembly, and we rejoiced in the addition of many from other States. One of these was Mrs. Robert C. Brown of the New Haven Branch, who led the devotional service each day.

Prayer is the greatest inspiration we have for our work; it is important that the inspiration grow into action. Mrs. Brown dwelt upon two thoughts in the relation of our work to the whole world. It seems so small, we need a vision of the whole; and God cannot do his work without us. It is simple honesty to do faithfully that which is entrusted to us. There should be enthusiasm, uplift, and joy as we work.

EAST MEETS WEST

So it seemed at the January meeting of our W. B. M. P., when Miss Maria P. Lyman of Southern California stepped from her ship to report her experiences in Japan and China, and met at our door Miss Jean H. Brown of Waterbury, Conn., who sat with us for the first time. Our part in the Foochow work began, with Miss Brown as our missionary, in 1903; and now we could meet and rejoice together over the development there, which she said had passed her wildest dreams. Mrs. Comstock of the Illinois Branch also brought greetings from the W. B. M. I.

A Day with Miss Mary F. Denton

It begins with a lesson in English for some earnest student, this time a lawyer who looks forward to advanced study in the U. S. She goes to chapel at 7.45 A.M. It is a most impressive sight to see 1,400 girls, with Bibles and hymn books under the arm, gather in the gymnasium—it is the only place large enough (this necessitates the folding and placing of great piles of chairs, that the room may be ready for something else). Next, she goes to her classes in English and in Domestic Science, the latter a cooking class, where the girls wear white aprons, and are kept busy in a bright, sunny room with modern conveniences. At luncheon one is apt to meet some distinguished guest or tourist. Ah, Denton is a magic word in Japan. The Alumnæ have elected her to represent them as Trustee of the Doshisha University.

At her table also you meet Miss Matsuda, the Dean of the Girls' School, a graduate of Bryn Mawr, who has done postgraduate work at Columbia and Harvard. Miss Seymour, teacher of Art, is also there; and Mrs. Lorbeer, teacher of English and Physical Culture. Mrs. Hoshima, who has her own home on the campus, has charge of the sewing department, where the girls learn to cut and fit and use the machine, each making her own dress. They wear foreign style one-piece dresses, or else the middy blouse, with plaited skirt. They say these are more practical, hygienic, and cheaper for athletic exercises than Japanese garments.

Miss Denton is the busiest body!—no one can follow up the varied contacts of any day, or appreciate fully what they involve. We who have been there feel that she should have all she asks for.

Maria P. Lyman.

Needs of the Doshisha

1. A new chapel. There is no building large enough to take in every one of the 4,447 students.

2. More dormitories for both boys and girls. Many have to room outside the city, and some come by train from Osaka, an hour's ride.

3. They should have four English teachers in the Girls' Department, and now have but three; and an imperative need is a *permanent music teacher.*

M. P. L.

En route to Eastern meetings, Mrs. Kirkwood and Mrs. Ranney spoke in Salt Lake City in January at a splendid afternoon gathering in Phillips Church, where seven churches were represented, women coming down from Ogden and up from Provo. Appreciation of the helpfulness and inspiration of the meeting came to the Board headquarters almost immediately. E. W.

Building on the Great Plain of China

Surrounded by a vast treeless plain, of what material can we build? The poor peasant molds bricks from the soil and dries them in the sun, and uses the tall millet stalks for roof supports. For us, timbers must come from Korea and Manchuria, and even from across the seas. Attention is often arrested by telegraph poles and lumber brought from Oregon. Burnt brick and tiles can be produced in Shantung, and lime comes from Honan. Distracting war and summer floods made it impossible to break ground at Lintsing during the fall, and winter frosts must be out of the ground before this can be attempted; now that spring has come work can be begun.

The Laura Richards Memorial

We are building this as the Jubilee gift of the Santa Clara Association, and it is to be the Nurses' Home in connection with the Elizabeth Memorial Hospital at Lintsing. The legacy of Miss Jennie Farwell completed the sum, and she would have been most happy had she known the name of her colleague in the beloved Saratoga Community would be linked with her gift. Miss Richards was the president of our W. B. M. P. for four years, and gave her influence and her enthusiasm to the Lintsing project from its inception.

Back to Brousa

Miss Edith Parsons will soon be on her way. It is not too late to send gifts for the school outfit that the teachers are requesting, especially money, so that Miss Parsons can buy to advantage in Boston. We, who have everything in our splendid schools, know how important up-to-date apparatus is.

For Lenten Mission Study

North Berkeley has held another successful School of Missions, with 200 in the assembly, and 130 in the study sections. They have an informal and flexible program that is unique; there is no membership fee or enrollment.

1. Think out just what you want to do. Our aim as we studied "Of One Blood" was to increase racial appreciation.

2. We had an International Dinner, with badges, bulletins, and flags, on the church calendar; and we closed the evening with a pageant.

3. Assembly and Group Study. The spirit of the church was remarkable—"tell us what to do and we will do it." *All* were in *it.* It was astonishing the number that were in it; and the interest in the Sunday School. One day the students of another race came and put on the program. In the Primary, stories were told of some child of another race who had done something. Juniors were interested in making scrapbooks at the home of their leader. The C. E. gave up four weeks to the study. Women said they would entertain groups at six o'clock teas or lunches upon Sunday, and the various sections met independently in the homes. One group was made up of men who had not been in church for years; one had a great deal of music. A colored choir came to sing at one Assembly; and upon Oriental night, members of our own church were in the entertaining group.

From Mrs. Eliza C. May, at the Fruitvale Meeting.

THE BOOKSHELF

Books Received from George H. Doran Company

Color Blind, a missionary play in three acts. By Margaret T. Applegarth. Price, paper, net, 10 cents.

Some Boys and Girls in America, a Group of Delightful Home Mission Stories for Children. By Margaret T. Applegarth. Price, net, $1.50.

Jackson of Moukden. By Mrs. Dugald Christie. Net price, $1.50.

This is volume 5 of the Master Missionary Series. It was written on the spot by a missionary, is a graphic and sympathetic story of Arthur Jackson, whose death while fighting the plague in China, after only ten weeks on the field, was one of the real missionary tragedies and losses of this generation. This book will appeal to young people because it is such a stimulating record of personal heroism.

Ion Keith-Falconer of Arabia. By James Robson. Net price, $1.50.

This is volume 6 of the Master Missionary Series. It is another graphic story of Keith-Falconer, who has stimulated so many of us in our desire to plant missionary work among Mohammedans. James Robson, the author, followed in the footsteps of Keith-Falconer in conducting the mission at Sheikh Othman, Arabia.

Baron Paul Nicolay, a Biography. By Greta Langenskjold. (Translated by Ruth Evelyn Wilder.) Pp. 251. Net price, $1.60.

No one who has been a student of missions during the past thirty years has failed to hear of Paul Nicolay. Many of us have been waiting for this life story of that great Christian nobleman. The book is a record of the influence of a man who gave himself without reserve to his fellowmen in a land suffering from despotic oppression and revolutionary unrest, and later caught in the terrible grip of the World War. Dr. John R. Mott refers to this book as the record of an inspiring life that has moved him deeply. The World's Student Christian Federation has certainly never known a greater figure than Baron Paul Nicolay. We are indebted to Miss Wilder for this translation.

Tales of Tirah and Lesser Tibet. By Lilian A. Starr of Peshawar. Pp. 253. Net price, $2.00.

The writer gives her own story of a journey that we would call heroic into the wilds of Tirah to rescue Miss Mollie Ellis, who had been carried off by Afridi brigands. Incidentally Mrs. Starr gives a graphic and informing description of her mission field on the border land of North India, where her husband, a medical missionary, was murdered by a fanatical Mohammedan a few years before. Mrs. Starr is the daughter of Thomas Russell Wade, who left a permanent mark on the wild northwest frontier of India. She received her nurse's training in England.

China in the Family of Nations. By Henry T. Hodgkin. Net price, $2.00.

Mr. Hodgkin is a graduate of Cambridge University. He comes of an old English Quaker family. He took his medical degree in 1898 and went as medical missionary to China soon afterwards. Just before that he served as Chairman of the Student Volunteer Missionary Union of Great Britain, and Treasurer of the World's Student Christian Federation. He became the Secretary of the Friends' Foreign Mission Association in 1910. In 1921 he was awarded the Walker Prize, University of St. Andrews, for an essay on world reconstruction. We understand that he now is serving as Secretary to the New National Christian Council for China. This book, "China in the Family of Nations," is an unusually fine contribution to the study of that great field. The author discusses the international situation, the industrial development of China, and the intellectual renaissance there. He writes most sympathetically and helpfully.

Khama, the Great African Chief. By J. C. Harris. Net price, $1.25.

No one can appreciate the Christian movement in Africa without knowing the character, life, and influence of Khama. This is a rather vivid and even fascinating account of Khama's life and work.

China Today through Chinese Eyes. By four Chinese leaders. Net price, $1.25.

We have read and re-read this book largely because of the valuable contribution it makes through the eyes of certain remarkable Chinese student leaders of today. These men are T. T. Lew, Dean of the Theological Faculty of Peking University; Hu Shih, another prominent progressive educator in Peking; Y. Y. Tsu of St. John's College, Shanghai; Cheng Cheng Yi, Chairman of National Conference of Christian Workers. What we have gained from this book we are sure our readers will gain.

The Measure of a Man. By Mary Lewis Shedd. Net price, $2.00.

This is a biography of the late William A. Shedd, D.D., missionary in Persia. The book has an introduction by Dr. Robert E. Speer.

Missionary Heroes of Africa. By J. H. Morrison. Net price, $1.50.

Mr. Morrison is minister of the United Free Church at Bucksburn, Aberdeen, Scotland. He has traveled extensively in Africa, and has studied especially the stories of those devoted pioneers—Robert Moffat, David Livingstone, John Mackenzie, Stewart of Lovedale, Laws of Livingstonia, Mackay of Uganda, Grenfell of the Congo, Coillard of the Zambesi, and Mary Slessor of Malabar.

Wonders of Missions. By Caroline Atwater Mason. Net price, $2.00.

Our readers are acquainted with the author of "The Little Green God." She has gathered here in one volume the great outstanding events in the progress of missions in foreign lands.

Alexander Duff, Pioneer of Educational Lands. By William Paton. Net price, $1.50.

This is the second volume in the Modern Series of Missionary Biographies published by the Student Christian Movement of Great Britain and Ireland and the United Society for Missionary Study. It is helpful now and then to get a fresh interpretation and a richer understanding of such a creative personality and noted pioneer as Alexander Duff was. The author writes from an intimate knowledge of India. We understand that he is at present Acting Secretary of the India National Missionary Council.

Jungle Tales. By Howard Anderson Musser. Net price, $1.50.

This is a book intended for boys and girls. We are told that all the incidents narrated are real personal experiences. The author aims to have every detail of the book strictly true to life. Mr. Musser was educated in the Baltimore City College and is a graduate of Garrett Biblical Institute. We understand that he organized at one time a large area in the heart of India for the Methodist Episcopal Church and became its first district superintendent. He has traveled widely in the dense jungles of the Central Provinces, and thus has an intimate acquaintance with the people and the wild life in that part of India.

More Jungle Tales. By Howard Anderson Musser. Net price, $1.50.

The first volume of "Jungle Tales" must have had a good sale, for now we have a second volume along the same general line. This gives tales of actual happenings in Mr. Musser's life as a missionary.

The Life of Robert Laws of Livingstonia. By W. P. Livingstone. Net price, $3.00.

The author has written several books of missionary value. He has served on the editorial staffs of not a few newspapers and magazines of note. He has a true biographer's instinct, and we believe that this book will prove most interesting to those who have the privilege of reading it. Mr. Robert Laws, as our readers will recall, was sent to Africa about fifty years ago as David Livingstone's successor. That is to say, he was given the task of realizing some of Livingstone's dreams, and to establish in particular "an institution in Central Africa which might grow into a city and become a center of civilization and Christianity." This book tells the story of Laws' adventures and achievements. He has been, by the way, the head of the Livingstonia Mission from the very first.

Jesus Christ and the World Today. By Grace Hutchins and Anna Rochester. Net price, $1.25.

This is a contribution to the social thinking of the day. It aims to answer the question: What can we learn now from the decisions and experience of Jesus in relation to the social and economic problems of his day? It is not distinctively a missionary work, but as the study of the social betterment of the world bears heavily upon the modern missionary method, a notice of this book is not out of place in these columns. Both authors have for years been closely identified with socialistic questions.

The Syrians in America. By Philip K. Hitti, PH.D. Net price, $1.00.

Dr. Hitti is professor in the American University at Beirut. He formerly lectured in Columbia University. He is a native of Syria, and was educated in Beirut and America. Dr. Talcott Williams writes the introduction and refers to Dr. Hitti as "scholar and historian." The book aims to tell us whence the Syrians came and what cultural heritage they bring. It aims to help us understand the Syrians and be of some use to them in their adjustments to the organized life of the present day.

Clothes Pin Li

By Gertrude E. Kellogg

In the cool of the morning before the sun touched the blue tiles of the temple roof, Big Brother Li arranged bean sprouts and spinach in his flat baskets, covered them with leaves to keep them fresh and started trotting to the big town, singing.

When he reached the town his song changed to a lusty shout, "Mai ching ts'ai, do chiner"! "Buy my spinach and bean sprouts!" Soon the heavy wooden gates swing open and he carefully weighs his vegetables for the housewives.

One summer the rain did not fall and all the fields dried up. There was hunger in the little mud cottages. The thatch roofs burned dry in the scorching sun. Everyone said, "Famine is coming." They were frightened.

It was reported that there was work in Shansi so leaving the little brother to stay with his mother he started on the two weeks' tramp. In his pack were a few dry biscuits and an extra coat that he sold. Many others were travelling the same road.

In the mountains west of Fenchow he found a good job. A motor road was being built and all hungry men were allowed to work there. He was daring and after dynamite had loosened the rock he was not afraid to climb to the top of the cliff where only brave men would go.

One day there was a landslide. He was carried down the cliff and a rock crushed his right foot and part of his leg. Two of his friends put him in a basket and started back to Fenchow. It took them four days to reach the city gate, and the hospital.

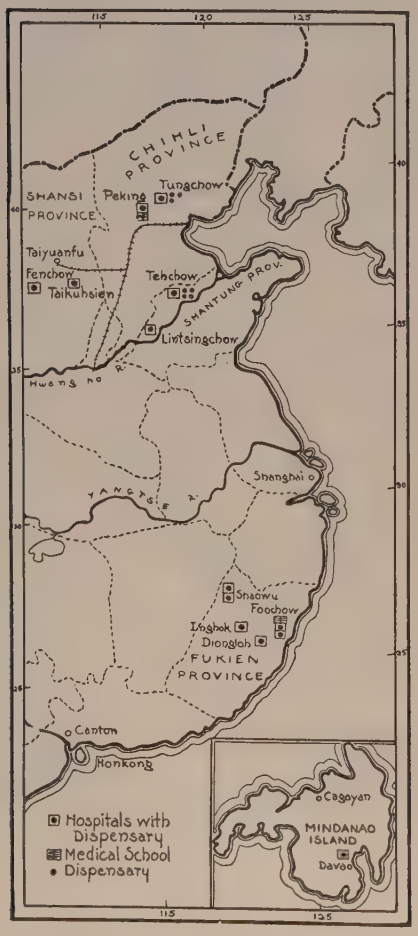
He would not let the doctor amputate above the knee, so it was months and months before he was able to be up. When he was strong enough to sit in the court he was glad to help by carving clothes pins while his friend played on the flute.

This spring the doctors needed skin for skin grafting. He was willing to sell some of his and altogether earned twelve dollars. The carpenter made him a neat wooden leg that comes off like a shoe.

Now he tends the coke fire that keeps a big tank of water boiling so that the patients can have all the water they want to drink. He would like to go back to his old mother in Honan but he says it is too far to walk.

THE CHINESE DRAGON PUZZLE

Who will put it together again? ("North China Herald," December 13, 1924.)



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MISSION NEWS

The west coast of Mexico has for several years suffered from the small amount of rain that has fallen. This situation, combined with the prosperity of the United States, has led to much emigration. This has been discouraging to the churches of our Mexican Mission, for their members are largely such persons as are most alert in seeking to better their condition.

Williams-Porter Hospital, Tehchow, China, announces the following statistics for the past year. Even if the hospital has so far avoided the floods which have desolated the province, the statistics, claim the physicians, are not dry!

Hospital inpatients
Men, 517; Women, 420; Total, 947
Dispensary patients
Men, 11,690; Women, 8,298; Total, 19,968
Major operations
Men, 101; Women, 90; Total, 191
Minor operations
Men, 449; Women, 347; Total, 796
Total expenditures (exclusive of foreign staff) $15,793

Dr. Wilson's church in Glen Ridge, New Jersey, voted to make the Science Hall of the American College, Madura, the objective of its campaign, making the building a memorial to their missionary, Dr. Frank Van Allen.

The first Mid-Year Council of the Turkey Mission began its sessions December 20, 1924, at the Language School. Misses Abbott, Dwight, Sanderson, and Towner, Messrs. Getchell, Irwin, Isely, Lyman, Nilson, and Reed were delegates from their various stations.

The McLeod Hospital for Women at Inuvil, Ceylon, is rejoicing in the completion of a new home for its nurses. This was opened September 24, the twenty-fifth anniversary of the day on which the Hospital began its work. Lady Bertram, the wife of the Chief Justice of Ceylon, came from Colombo to declare the building open. The Government had given 12,500 rupees, one-half the estimated cost of the new building, and subscriptions for the other half had come from people in Ceylon. One friend living in Ceylon is building in memory of his father, who was a former patron of the Hospital, a small chapel for its use at an expense of about 3,500 rupees. Among the needs awaiting the help of others are electric lights, for it is often difficult to perform delicate operations at night with only lanterns to give light, as is now the case.

MISSIONARY PERSONALIA

Dr. Ruth A. Parmelee of Salonica received a decoration party on December 9 at the American Women's Hospital, Salonica, of which she is in charge. The decoration bestowed upon her by the Greek Government was the Silver Cross of the Chevalier of the Order of the Saviour. The certificate granted was dated June, 1923, and signed by King George II and Gonatas. The actual presentation was made by the Governor General at Salonica.

Rev. James Dickson, Principal of the Trade School, Pasumalai, India, has in addition to his school duties the care of the mission sanitarium at Kodaikanal. This carries with it responsibility for the English services in the church, where about 400 missionaries attend church every Sunday for three months, and involves the Chairmanship of a Committee of thirty that controls and arranges for the Convention for the deepening of the spiritual life that is held annually in the church at Kodaikanal for four days. The School for Missionary Children at Kodaikanal has also asked him —as he has had an engineering education—to superintend the installation of an electric lighting system and a modern sanitary equipment. His daughters were educated in this school.

Mrs. James Dickson, besides supervising the Kindergarten Department of the High and Training School, Pasumalai, with its 80 small children, looks after the health of the more than 1,000 students of the school. She sees that the sick ones receive proper food and attention. It is trying, exacting work, that knows no limitation of set hours but brings her into closest touch with boys away from home, who, in sickness, need a mother's care.

Miss Eleanor Ketchum, who was for eight years connected with the Beacon Street offices of the American Board, then for three years worked in Dr. Peet's office in Constantinople, has returned to the Near East as Mrs. B. L. Horn, and in Beirut, where her husband is a Near East Relief worker, she has the man-sized job of looking after the interests of more than a thousand orphans placed out in homes.

Rev. Edward P. Holton of Palni, India, Acting-Pastor of the church there for twelve months, welcomes with special pleasure the new Indian pastor, Rev. T. S. Charles,

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whom he had baptized in 1892, giving him his own younger brother's name. This was when Mr. Holton first arrived in India, and the child was the first Indian baby he baptized.

Rev. R. H. Markham will continue as editor of the *Zornitza* six months longer, having withdrawn his resignation. It will be issued weekly instead of semi-weekly.

"It is difficult for any one to appreciate what it means for a family like the Rowlands to leave a place after twenty-eight years of residence," writes Rev. William Woodard from Sapporo, Japan. "It was Dr. Rowland's request that they be given a 'tearless farewell,' and so there was a great deal of emotion expressed in fun rather than in lament. As I have met the people who have known them, it is impossible to refrain from words of tribute. The best that was said about him was true and it was this: 'He is a Christian gentlemen.' I have only to say that I am his successor and I am greeted with a welcoming smile."

The first and last chapters of Rev. Frank C. Laubach's new book, "The People of the Philippines," were published in the leading magazine in the Philippines and created a good deal of discussion. The Filipinos felt exceedingly friendly. Though Dr. Laubach has been suffering from a bad attack of dengue fever, he manages to turn out a large amount of material.

Rev. Rowland Cross, of Peking, is teaching a Bible class of boys from the Salt Administration College. They make their own course, the boys choosing subjects in which they are interested. They suggested these: "What is the truth as taught by Jesus?" "How can a student overcome his temptations?" "Is war in China necessary now for unification?"

Rev. Cyrus Clark of the Japan Mission, who has reached the age for retirement, was last December given a farewell reception by the officials of Miyazaki Prefecture and City. Another missionary, who was present, writes, "The whole was a tribute to the Christian character of the man, whose acts of kindness and helpfulness and sympathy were eloquent." The Governor read personally a long tribute—sane, appreciative, not fulsome praise. He was followed by the Chief Judge of the court, the Vice-Mayor, the Representative in Parliament, and the ex-Principal of the Girls' School, where the meeting was held. The Prefecture and City presented him with an oil painting of himself. One thing that impressed us was the knowledge that those men had of Christian teaching and terminology. They commended his zeal in the spread of the Christian message, and used terms such as we are familiar with. In the evening the Christians of Hyuga had their farewell, a large one. It was probably true that Mr. Clark knows the personal history of a very large number of them, some of them from childhood up, as he has been there thirty-three years.

Miss Isabelle Nugent (B.) of the Marathi Mission, returning on furlough, arrived in Halifax, January 24. She is now at her home in Toronto. In Miss Nugent's absence Miss Carolyn Smiley is in charge of her work, associated with Miss Lillian Picken at Satara.

Miss Martha Price (B.), formerly at Inanda, Africa, has been quite ill in her home at Portsmouth, N. H. Miss Price is a little more comfortable at present, and is full of cheer and gratitude.

Several of the alumnæ of our former school in Smyrna, Armenians and Greeks, live in Greater Boston. Eager to help some of the younger girls, now in Athens, to continue their schooling, they held a sale of Oriental articles in the Congregational House, from which they netted $105.

Miss Hazel Atwood (B.), superintendent of nurses at our Foochow Women's Hospital, reports that she has seven Chinese pupil nurses, two graduate nurses, and a graduate pharmacist. A new class of six was to enter at Chinese New Year time.

Friends of Miss Caroline Frost (B.), and those who are interested in Amanzimtoti Institute at Adams, South Africa, will like to know that she has come for furlough, and after a visit with her sister in Washington, D. C., is now staying at the Auburndale Missionary Home.

Miss Minnie Mills (I.) of our Junior College in Athens, has been detained in this country for family reasons, but is now planning to return in March.

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At the request of the Marathi Mission, Miss Clara Labaree's term of service in Sholapur, India, is to be extended to 1928. Miss Labaree (B.), a New Britain girl, daughter of Mrs. F. G. Platt, is a trained kindergartner who went out with the deepest missionary motive in 1923, but for excellent reasons asked only for a year's appointment. Now she is planning to remain for five years, which constitutes a first term for single women missionaries, and Sholapur is rejoicing, for she is greatly needed in the kindergarten training school.

Among the missionaries attending the Washington Convention were two supported by the Canadian Woman's Board: Miss Elizabeth W. Read of Chisamba, Africa, now home on her first furlough, and a veteran from the same station, Miss Helen J. Melville. The latter reports that her sister Margaret, who came home seriously ill, is improving steadily.

Miss Alice Margaret Huggins (B.) is well into the work again at Tunghsien, China, after her furlough year. She finds that her months of study at Teachers' College are a great help to her at the Goodrich Girls' School. A phase of her work this winter has been a sewing class of about ninety girls whom she is helping to earn their way through school by the use of their needles.

Miss Gertrude Jacobus (B.), the new nurse for Tunghsien, reports her arrival the day after Christmas. She says: "I am in love with the people and the place. I had no idea it was so lovely and homelike. The hospital was much what I expected. I do regret I cannot start right in there. I surely must hurry up and learn the language."

Through one of those unaccountable errors that sometimes creep into a publication, we informed the public that Miss Gertrude Cozad, who has recently retired from serv-

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ice in Japan, began her work in that field in 1876. The date should have been 1888.

The Kobe College Endowment Campaign Committee met November 4 at the college to formulate plans for raising $300,000 endowment from Japan. Mr. Ariyoshi has consented to be chairman, and Miss Charlotte DeForest writes that his name seems to have acted as a charm, for all the business men asked to serve on the committee have consented. This is despite the fact that any endowment campaign just now will be uphill work, for it will be years before the Japanese financial world is prosperous again. Fourteen committee members appeared for this organization meeting and remained for a Japanese supper in the college parlor afterward.

In the early days of Harvard College many students paid for tuition and board with beef, vegetables, or beer, which were received according to a fixed schedule of prices. Among the regulations recently adopted for the Boys' Boarding Department of the school at Mount Silinda, in Rhodesia, are the following:—

1. Each boy pays £1 or produce worth £1.
   1½ bags mealies @ 7/6 11/3
   30 lbs. beans 2d 5/0
   5 lbs. salt 3d 1/3
   Expense of cooking 2/6 £1–0–0
   This pound is for the boy's board.
2. Labor of boys to be used only when economical, and the boy to be paid for work he does.
3. Small farms to be assigned to each boy, and he to retain the profits.
4. Boys given opportunity to work one or two days a week and be paid, so that they may buy books, etc.

The American Board received a cable despatch February 3 announcing the news that the Greek Government that day publicly presented Anatolia College with a formal permit to begin its work at Salonica.

A BUSINESS FABLE

Adapted from an article by Rev. F. E. Wilson, "Milwaukee Church Times."

"I always refuse to lend money outside of my own community," says Mr. Banker, "because there are still possible borrowers in the next block."

"Quite right," remarks Mr. Investor; "I invariably decline a good investment in Texas or California, because there are still openings for my money here at home, even though some of them don't amount to much."

"I entirely agree with you," assents Mr. Manufacturer; "I wouldn't think of exporting my products as long as there are any Americans who have not bought them."

"Get me Dr. Alienist, quick!" phones Mr. Man-on-the-Street. "Doctor, are my three friends losing their minds, do you think?"

"Oh no!" diagnoses Dr. Alienist when the facts have been laid before him. "They are suffering from a not uncommon illusion. But the patient *usually* asks, 'Why spend money Christianizing other races when there are so many heathen at home?'"

Churches were organized last summer in two outstations of Chikore, South Rhodesia, Africa. About 300 school children attended the service at Makoho, where, after examination, thirteen were accepted for membership on confession of faith, and seven by letter. Several of these were from a kraal which moved from Portuguese East Africa, in order to have the opportunity of worshiping God without persecution by the Government. At Mutema, seventeen were thought ready for church membership, a large number of whom were pupils in the school and had become

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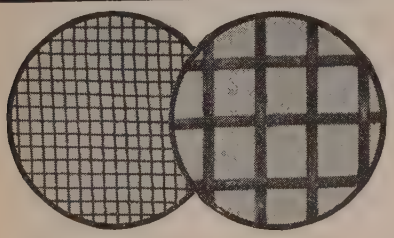

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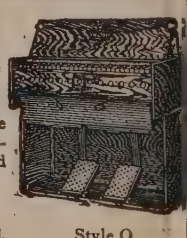

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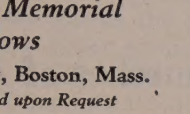
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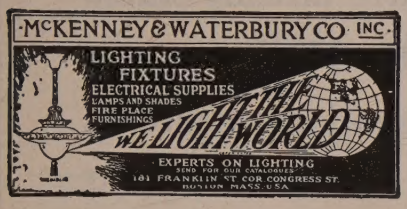

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Christians since Teacher Njapa went there in 1922. There are 170 in this school. The gifts of Mr. Charles S. Bates, of Exeter, N. H., are used to support these schools.

In the October number of *The Spirit of Missions* (American Episcopal) Bishop Carson, of Haiti, tells of a method of travel about his diocese which is very different from any known to Paul, or the Apostle might have added "perils in the air" to the list given in the eleventh chapter of Second Corinthians. The bishop was in an aëroplane, a part of the time at a height of ten thousand feet. After being strapped in, he was told: "It's best to know what to do. You are sitting on the parachute. If anything happens, release *this*. Then, as you fall away from the plane, count one —two—three, slowly. Then, release THIS, and you will come down all right." The bishop was doubtful whether in such an emergency he would be able to remember higher mathematics, but fortunately did not need to do so. At his great height he could indeed be an *episcopos*, an overseer, in a new sense. Many a missionary traveling on foot, by bullock-cart, or by jinrikisha, may well long for the day when his Board will see that he is provided with this means of going about his field.

THE CHRONICLE

Departures for the Field

February 7. From San Francisco, on the *President Taft*, Dr. and Mrs. Edward F. Parsons, going out to join the North China Mission.

February 11. From New York, on the *George Washington*, Mr. and Mrs. Carl C. Compton, returning to the Turkey Mission.

February 14. From Los Angeles, on the *Calawaii*, Rev. and Mrs. Harold W. Robinson and family, returning to the North China Mission.

Arrivals on the Field

November 14, 1924. At Bombay, India, Miss Gertrude S. Avery, Miss Marion J. Beman, Miss Elizabeth M. Cairns, Miss Aimee E. Krook, joining the Marathi Mission.

Arrivals in this Country

January 24. At Halifax, Miss Belle Nugent, of Satara, India.

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It is of paramount importance that the churches of America immediately assure the brethren in Japan, in this their day of humiliation, of our belief in them and of our warm Christian sympathy and fellowship.

To this end many of our best churches have already stated their intention of taking an offering some time in January or February to help rebuild the fifteen Congregational churches destroyed in the earthquake as a concrete demonstration of their friendship.

This is bound to be a stroke toward restoring international good-will and friendship with Japan. We hope that every church will feel it a genuine privilege to do the same. Let us rebuild the Church of Christ in Japan.

Rev. Marion A. Hall, of Maebashi, Japan, has been held in America for a few months to bring this great appeal to our churches. Letters should be addressed to him at Hillsdale, Michigan. Contributions designated "Japanese Reconstruction Fund" may be sent to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston.

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